

ZION'S HERALD

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LOOK TO JESUS.—Blessed words are these to the Christian's heart. How they comfort and encourage the drooping spirits of the weary ones struggling to win a crown of life. It is like a look to Calvary itself. It is like the blessed teaching of the Great Teacher to that little band who followed Him through evil, as well as good report. Do we, as His servants, realize the sacredness of the privilege which we enjoy of looking to Jesus? When the tempter makes one feel that his labor has been in vain, and that souls, despite his efforts, are perishing around him; then, O then, how sweet to look to Jesus, and catch His smile of approval. When the clouds of affliction lower around the soul, and there seems no light for him, then he looks to Jesus, and immediately sees, that "behind a frowning providence He hides a smiling face." How many a sufferer's heart has been made to rejoice, when in poverty he has looked to Jesus, and drawn supplies from the Bank of Heaven. Blessed be God, Christ recognizes every humble Christian draft on that bank, and none go empty away.

The Kentucky Conference has succeeded in getting rid of its colored associates. We presume all of them are dismissed, though several of them did not ask for the favor, as would none of them, had they been treated as brothers and equals. The late session returned 16,187 white members in that State, and 3,526 colored. How they learned this difference is not said, as the General Conference forbid this separation in the enumeration. Seventeen churches were built last year. The new Conference is to be called the Lexington Conference. That is an appropriate name, and betokens the ultimate victory of its members over the spirit that now ostracized them. It is a sad sight, for our Church to present to a State so hostile, such a divided front. Thus fittingly *The Tribune* lately described her:—

"She is badly preeminent among all the sisterhood, brooding over the ashes of the Rebellion, and seeking to nurse their smouldering heat into another flame. She still cherishes hopes of payment for property in human beings, if not of an actual reconversion of them into property. She still denies equality before the law to a large class of her citizens. She still licensess any white ruffian to outrage or murder a negro's wife before his eyes, and refuses to take the negro's testimony against the criminal. To every step in the nation's progress toward freedom, harmony, and peace, she opposes her utmost resistance. In every possible way, and with an amazing pertinacity, she cherishes, in the midst of the new life of the Re-

public, the spirit of the slave hunts, the civilization of the dark ages. Throughout the whole limits of the late Rebellion there is not, to-day, a State so rebellious, in spirit or act, as Kentucky. Neutral, so far as she could be, during the war, she is now hostile, as far as she can be, when the whole nation is crying for Peace."

Our churches and ministers are loyal. So far this censure does not lie at their doors. If they would also show the higher Christian faith by their works, they would lose nothing, and gain everything. May they soon, as they must subsequently, return to their first love, and abide together in the future, as they have in the past.

THE HUMORS OF HIGH CHURCHISM are as rich as anything in Hood or Dickens. Soberly these fantastic tricks are played, and hence they are superior to mere jokers who are laughing behind the soberest masks. A Church of England minister in Newfoundland, kindly offers to remarry all whom Wesleyan ministers shall "have joined together," and to baptize all infants that "unauthorized persons" have sprinkled. He also requires that all dying in his parish shall be buried by him; and this winter kept a child three weeks unburied, waiting for his return home. Fortunately, it was in the winter. He also had the body of an aged woman, who had been uncanonically interred, taken out of its grave, where it had lain a month, and brought to a school-house near his residence, and after proper services by himself, buried it in ecclesiastical decency and order. Can Romish fanaticism exceed this?

The Emperor Napoleon has just received, from the "King of the Burmans," a present of twenty-eight volumes of Buddhist manuscript. They are supposed to form a work entitled, "The Triple Basket," written on palm leaves, and bound in cedar wood. He ought to forward them to the disciples of the Oriental Pantheist in this city. One of them discoursed, last Sabbath, on the virtues of this faith. We can judge somewhat of the value these gentlemen would set upon the manuscripts, by imagining with what zeal Christians would welcome such a treasure of the earliest ages of their faith.

The Cuban Revolutionary Assembly has decreed the immediate and unconditional abolition of slavery. It declares that freedmen shall bear arms, and shall have the same rights and privileges as white men. This will ensure freedom in Cuba, even if she fail in securing her independence. For the Spanish government can never restore the slaves to bondage in the sections occupied by the revolutionists, and will not be able to keep those in the rest of the island in chains.

DOES GRANT MEAN PEACE?—Since the Administration was inaugurated, Ku Klux outrages have been most violent. Dr. Darden, of Warren County, Georgia, killed in a personal difficulty the editor of a Ku Klux journal. He immediately surrendered himself, and was put in jail. The Ku Klux took possession of the jail, Friday before last, brought the Doctor out, and in the presence of his wife and children, put not less than one hundred and fifty balls into his body. The sheriff is at Atlanta, asking protection. Last week, not far from that city, they beat eleven colored men almost to death, and shot another dead. Where is the

President? He should let the office-seekers go, and save these loyal lives. There can be no excuse now for such outrages. The President ought to instantly issue a proclamation against these villains, and follow it up by an order to the military governor of that district to arrest, at any cost, the offenders; to try them at drum-head court-martial, and hang them as soon as convicted. Only such summary treatment will extirpate the disease. Wendell Phillips is right when he calls for this action on the part of the Government. We must have peace.

THE ABANA AND PHARPAR have been explored by Mr. MacGregor, in his canoe,—the Rob Roy. He reports that the Abana has three mouths. These flow into a marsh which has no outlet. It is wrongly called a lake, for in no part is there a hundred yards of open water at all seasons. The Pharpas has two mouths. These both fall into Lake Hijarieh, which is rightly called a lake, with an average of five feet of depth, plenty of open water, and an overflow into another lake.

He found some difficulties in his way. Wild beasts, especially wild boars, are numerous and dangerous, and the giant reeds make such dense thickets that it would be easy to lose one's way among them. In one district over which he was obliged to pass on foot, there are savage Arabs ready to plunder and murder any stray traveller.

Neither the rivers nor their surroundings are superior to the Jordan, above which they were once put so haughtily.

It was a wise body who, in Wisconsin, lately resolved that "temperance is a natural virtue, and indispensable to raise men to the level of other animals." The animals have been abused long enough in having drunkards compared to them. It is time that a word was spoken in their defense. No brute is half as degraded as a man overcome with strong drink. The former is more of a man than the latter.

OUR CONFERENCES.—In reading the reminiscences of the fathers, we cannot fail to observe that their annual reunions were special seasons of religious interest. They assembled, expecting to be "baptized with the Holy Ghost," and to go forth, newly equipped for the year's campaign. They came, expecting the outpouring of the Spirit upon the people of the community, and prayed and labored and preached for this end. What glorious revivals commenced at those conferences!

Brethren, have not we departed farther from the fathers, in the effect of our reunions, than the "difference of the times" will warrant? Do we not allow business to absorb our time and energies so exclusively that we overlook the "weightier" matters? Do we not sometimes feel, when assigned to preach, that we have a reputation to sustain, and unconsciously consider that more than present spiritual results? Let us this year seek to prepare ourselves by a new consecration and by much prayer for our approaching sessions, and come together, expecting a season of refreshing from the presence of the Lord. Let us earnestly ask, both for ourselves and the people, a Pentecostal shower.

Original and Selected Papers.

GOOD FRIDAY.

The coward's lips, that many times
With Christ's sweet sayings had been fed,
Shut in the holy truth. He ground
Between his teeth what Christ had said.
Those feet that walked in brighter days
The very paths his Master trod,
Stamped in hot anger, as he swore
He never knew the Son of God.
That Holy One his poor soul loved!
My Lord! My God! How can it be
That he who once had fully known
Thy love, can drag himself from Thee?
But truth came back, as pride went out
From his cold, lonely, cheerless heart.
In ashes, by his unburned vows,
His soul mused on the shameful part
That he had borne in time of need.
Nought left to give the Lord but shame —
Repentant shame! God took the gift,
To make the dying spark a flame.
He sent him out to preach His truth,
For that good Master loved him still.
Why does He send such servants forth
When sinless angels wait His will?
The grace of God, O glorious flame!
Brightened in Peter's life from then;
It fired his soul, his eye, his speech,
It brought him to be judged of men.
There stood the man that cowered before
An idle woman's sneer and nod;
Facing assembled Hate and Death,
Eager to speak the truth of God.
Then to those haters, rich and proud,
Spake that unlettered fisherman,
And every smile of scorn died down,
As through the throng God's hot truth ran.
O, how those hearts burned in that fire!
But thousands from it joyful rise,
Strong to proclaim the blessed word,
Jesus hath died, — our sacrifice!
And after, as this same man stood
Beside His cross to suffer death,
"I am not worthy thus to die
So like my Master," Peter saith,
"For while He died, I sinned the most;
Let my dead body own those sins,
Confession end my mortal life
As sinless safety shall begin.
With head upright, I cannot leave
The cross my Saviour sanctified;
No, let me die, face towards the earth;"
And thus, repentant, Peter died.
O God of Grace! In all Thy works
Nothing can change its nature so
As man's strange soul; for, loving Thee,
From sin to saintliness we grow.
O Grace of God! What hast Thou done
For sinners like this man and me,
To make us saints? Thy power shall take
Our sin to prove Thy victory.

E. H. F.

DRINKING HABITS ON THE EUROPEAN CONTINENT.

BY PROF. NEWHALL.

The general use of intoxicating drinks in the countries of Continental Europe, is in perfect harmony with the low tone of morality that pervades the masses of the people in the same countries. On touching Continental Europe, an American becomes at once conscious of a great change in the moral atmosphere. A young American can scarcely make an experiment more dangerous to his character than to reside in Paris before his moral principles are thoroughly settled. Actions, practices, and habits, which are here deemed inconsistent, not only with Christian character, but with common morality, are deemed quite venial, if not innocent, in European countries, Catholic and Protestant.

There is no Sabbath worthy of the name on the Continent. It is a day of recreation and amusement, but only incidentally of worship. Clergymen whose standing is unimpeached, professors in Protestant universities, give and receive Sunday wine-parties. The Catholic knows no Sabbath after morning mass; and while the Lutheran is by no means as lax as the Catholic, he looks upon the day as one of recreation and amusement, after the time for public service has passed. Great military reviews, horse-races, and similar public exhibitions are almost universally appointed on Sunday. Sunday was always the great day of the Paris Exposition. In Protestant countries the church accommodations are meagre, judged from the American stand-point; yet are they ample enough for the popular demand. Few men are seen in the churches of German cities; the worshippers are mostly women, the aged and the poor, while the preaching is milk for babes. The Catholics attend church more generally than the Protes-

tants, for to them ordinances are an essential part of religion. In Protestant countries the State churches have crippled vital religion. Every man must belong to the Church to be respectable, to succeed in business, to have any position in society. Hence church membership is no criterion of moral character whatever. In Prussia a man cannot get a business license unless he is a church member.

Profanity is so universal in all classes of society as hardly to excite remark. Men, women, and children swear. "Mon Dieu," "Mein Gott," "Heilige Jesu," have come to be mere interjections. While there is literally no second commandment in the Continental decalogue, Romish or Lutheran, the third and fourth are almost unknown, and the seventh greatly ignored. In France and Southern Europe, chastity is not necessary to respectability. An American clergyman of great candor and intelligence, who had been for five years resident in Italy as a Protestant missionary, said that among the serious obstacles in the way of his work was a state of society that rendered it impossible for him to visit families freely. He could never, for instance, visit a family, in his missionary labors, when the husband and father was absent. Public opinion would not allow it, "for," said he, "in the first place, no Italian will trust his wife and daughter out of his sight, and, in the second place, no Italian wife and daughter is to be trusted." This statement sounds like an exaggeration, but it was made by a very cool, careful, and observing man.

Now, while the American finds in the best society of Europe a broader, more thorough, and harmonious intellectual culture than he has seen at home; while there is everywhere present to his eye and ear, that aesthetic delicacy and finish that often reveals, in contrast, the rawness and awkwardness of incipient youth in his native land; while he is instructed and inspired by association with individual men who, from the breadth and depth of their attainments, as well as from their conscientious devotion to truth, are worthy to be, as they are, the champions of the Christian faith, yet, if he have moral sensitiveness, he feels that he has struck a lower grade of average civilization. The average man is not so truly a man in the Old World as in the New. As the American stands before the cathedral, in the gallery of pictures or statues, in the library, cabinet, or lecture-room of the university, he feels himself an age behind; but as he looks at average man he feels himself an age in advance.

There is no surer and more trustworthy gauge of a civilization than the condition of woman. Everybody knows that woman is more respected in the United States than in any other country in the world. There are, on the other continent, women of higher culture, wider intelligence, more varied accomplishments than can, perhaps, except in rare instances, here be found; especially in literary circles more may be met with who possess what is called learning, for the opportunities of such are richer than can here be commanded; but the sex, as a sex, nowhere has the respect that is spontaneously accorded it in America. This lowness of estimate, this want of respect for the female character in the country which regards itself as the pink of modern civilization, is revolting to an American. Woman in the country is usually regarded as a beast of burden, and in the city as a sinful plaything. There is, it is true, a superficial politeness spread over all society which at first pleases and often rebukes an American, but he soon discovers that this pretty enamel is very thin, and that it is very rotten beneath. A Parisian governess, and a Protestant withal, remarked to an American lady, that she regarded married persons, especially married women, as bound by the seventh commandment, but could not see that it had application to others. How men could live in America, where the contrary opinion prevails, she could not understand! Yet this woman was not only highly intelligent, but a regular, church-going Protestant, respectable and virtuous, giving the words all the meaning that they ever have in Paris.

Now public opinion, in Europe, on the subject of intemperance, is in perfect harmony with the general low moral tone of society. An intelligent, educated, and gentlemanly German, whom I often met, one day apologized to me for his dullness in conversation, remarking, with a smile, that he was drunk the night before. A "highly respectable" business man in Berlin once gave me a humorous account of his "small hour" adventures in reaching his lodgings, after potations which tied up the straightest streets and sidewalks into hard knots. This Berlin gentleman would not be at all offended should I here write his name, but what Boston merchant would relish such a disclosure? Students of theology at the universities get drunk as readily as others. Public opinion on the subject of Temperance, is there about what it was here when Dr. Beecher first opened his batteries. Occasional drunkenness, which is regarded as but a foible in such a state of society, is, we hardly need to say, far more damaging to a man's reputation, and far more demoralizing every way in America. Here it is a stain, a crime, that friends strive in every way to cover up or explain away, and that enemies point at in decisive triumph.

Now we cannot safely and innocently follow the drinking customs of Europe, any more than we can safely and innocently follow the drinking customs of our grandfathers. What was innocent to them would be wrong, and therefore far more dangerous every way to us. Many of them,

inhaling the universal habit like an atmosphere, in comparatively innocent ignorance of the physical and moral laws that they were violating, drank distilled liquors frequently, yet rarely to drunkenness, and died with the reputation of sobriety. But a man cannot fall into these same habits to-day without a consciousness of moral degradation. He must violate conscience, resist truth, cast off restraint to a degree that makes ruin well-nigh inevitable. What was then a foible is now a sin, which a man cannot commit without fearful danger. A converted New Zealander might lapse into cannibalism and be again restored, but there would be no salvation for a European who should hanker for human flesh. So while an American of fifty years ago, might have fallen into the ditch and have been rescued, his grandson of to-day must fall much farther to reach the same level, and the chances of his rescue are therefore vastly diminished.

Besides, we are to remember that Temperance is but one among many reforms in human character and condition that have here first had a fair chance for life. Freedom of opinion, freedom of expression by speech or pen, individual self-respect, personal political responsibility, these are characteristics of our life that are inconceivable to a continental European. They are tide-marks of a higher civilization. All reforms advance and recede together, and the Temperance reform, as we see it here, legitimately belongs to a state of society where the journeyman mechanic may aspire to the chair of the Senator or even of the President. The working man of Europe, as a general rule, accepts his condition without a thought of change. He uses the tools that have been placed in his hands, expects government to take care of him, nurse him, think for him. He has none of the responsibilities, and therefore none of the stormy excitements that spring from self-government. When we compare the quiet, staid movements of European life, running as it does in traditional ruts, generation after generation, with the tremendous earnestness that characterizes the movements of the masses here, the average European man may be said to vegetate rather than to live. Such a man can get drunk with comparative impunity. It does not degrade a cabbage to be flung to the cattle; for the cabbage never could aspire to be a rose.

Life in the new continent is far more earnest than in the old. Here every citizen has national responsibility, every young man sees open before him the roads to wealth, fame and power. Every man must settle for himself all the problems of politics, philosophy and religion. Every village, every shop has its politicians and theologians, who feel the responsibility of giving to themselves and others some account of the origin of government, and the origin of evil. Amid much crude thinking and loose talking, there is an individual earnestness, a resolute grappling with life's great problems, such as the world never saw before. Hence, as a nation, we take everything in earnest; we work when and where the Europeans play. We find no leisure for play, and when we take such leisure, we go into play with the earnestness of work. Hence the Frenchman, the Italian, the German plays drink, when the American drinks in earnest. It is the repressed national life that effervesces in the Frenchman's wine-shop and the German's beer-garden. They go there to play with life that they are never allowed to take in earnest, and drink is a part of the play. But the American's relaxation is but a change of business. He leaves the store for the stump, leaves the counting-room for the caucus-room. Of course we ought not to be so intense, but we must accept the fact and act accordingly. Hence is it that European habits are no guide to us. These are habits that accompany a lower grade of moral sentiment, a lower type of national civilization, a far less intense national life, but are demoralizing and destructive in an age and country like ours.

A LETTER TO A LAYMAN.

DEAR BROTHER: — I am very sorry to say that I have a complaint to make against you, and I make it in all kindness, and I trust you will receive it in the same spirit. I make it thus publicly because your offense has been publicly committed, and because I think you will be more likely to heed the reproof.

It is this — sleeping in church!

It seems hardly possible when I think of it, and of you, that a man so wide awake in all worldly business, as you are known to be, can be guilty of so enormous a sin! It is a common remark among your friends when speaking of your sharpness for trade, — "he is never caught napping;" and yet you are caught napping in business of the utmost importance — business for eternity — upon every Lord's day!

It is too bad! It is a crime! A crime against yourself; a crime against your family; a crime against God!

This may sound harsh to you, my brother; it is true. I have noticed you for a long time. You are very attentive to the preacher while you are awake, but you generally are asleep before he reaches the second division of his discourse! I regret to say that I have more than once seen you asleep before the second hymn was sung!

It is a crime against yourself, because you thus lose very much nourishment that your soul needs. It is a crime against your family, because it is setting them a very bad

example, and giving them the impression that you are less anxious in regard to heavenly than earthly matters. It is a crime against God, because you make His worship a mockery, and convert His temple into a lodging-house. More than this, it is a grave insult to your pastor. Consider for a moment; he works hard during the week; is in his study late and early, tracing the ideas of others, and weaving in his own, and coming to you on the Sabbath-day, bringing from the treasure-house of his Master things new and old that shall interest and draw your thoughts upward.

He hopes to win your love towards Christ. He comes anxiously, fearfully, longing to do you good; he begins, and in ten minutes he sees you cuddled up and asleep! Where is his hope? His faith? How would you feel under like circumstances?

I know that you will plead weariness, and deny that you do so from any lack of interest in the cause. How is it? Do you ever go to sleep at a political lecture? or a lyceum essay? or a dissertation upon science? Never.

It is not because your pastor is dull; he is not dull; his sermons always show careful research and much original thought, and are invariably interesting, sometimes exceedingly so, and yet you sleep on and lose the best of the feast. Only last Sabbath, neighbor H — was over to our church, and as we walked homeward together, he remarked, "What interesting discourses your minister always has; I wish our minister would exchange often with him," and I noticed you asleep before he had finished his introduction! And on that account I determined to write this letter.

My brother, these things ought not so to be. Your influence is doing injury. My little boy asked me once "Papa, don't Mr. — sleep any only in church?" What excuse was there to offer in your behalf? None.

Only think how your example tells upon many who are watching church-members so closely! There is young D —, I overheard him say to a young lady, as they were going from church one Sabbath, "I wonder if those men who sleep pay more than those who only board?" I fear they do not. My brother, you can do better; will you not try? You are losing much, and you cannot afford to lose it.

In prayer-meeting, Sabbath evening, you said you wished that you felt more interest for souls; you will not so long as you sleep on the Sabbath. Christ wants every soldier in His command to be watchful. You do not give Him much of your time during the week; the Sabbath at least is His own.

Would you look for the signs of His presence on that day? Your brother in Christ.

ANOTHER LAYMAN.

"DROP ME AND SAVE MY BABES."

The city of Evanston, eleven miles north of Chicago, on the western shore of Lake Michigan, is the Methodist Athens of the Northwest. On the shore of this beautiful lake are the broad and well-shaded grounds of the Northwestern University, the Garrett Biblical Institute, and the Female College. The storms on these lakes are even more dreadful than storms at sea. They hold their dead as well as the grand old ocean. How many hills, mountains, lakes, ponds, rivers, and other places, have been made immortal by brave and noble deeds. Yet there is a class of deeds of the most sublime character, that the pen of the poet, historian, or orator often fails to record.

A steamer was wrecked during a fearful storm on Lake Michigan. On her deck, amidst the wild confusion, stood a brave man, his wife, and two little children. As he was an expert swimmer, with great muscular power, he bound his wife and children to his own body and started for the shore. He struggled manfully with the angry waves; but soon was compelled to say, "My strength is failing; what shall I do?" The mother promptly replied, "Drop me and save my babes." But desiring to save her who had walked gently and lovingly by his side, he exerted every power to gain the shore. Again the deep cry of agony was heard, "What shall I do?" Amidst the roaring of the stormy billows was heard the calm voice of the wife and mother, "Drop me and save my babes."

E. A. H.

THE PULPIT OF THE OLDE TIME.

The pulpit has gone through as many phases of life as the Christian Church itself. Augustine has left on record both precept and example as to one essential duty of a preacher — to preach so as to be understood of the people. Of all temptations to be avoided, he warns the Christian orator against the use of "assequedaline verba." "What profits the golden key," he says, "if it will not open the lock? and what objection is there to the wooden key, if it will?"

In the twelfth century, rose Bernard of Clairvaux — "the last of the Fathers." He was emphatically the preacher in high places. Kings and nobles were awed by the wondrous eloquence of his language, or won by the persuasion of his dovelike eyes, and pressed to take from his hands the crosses — the pledge of the Second Crusade — as fast as they could be supplied by tearing up his monastic cowl. Anthony of Padua wore out his life (dying at thirty-six) in missionary labors throughout Italy. Wherever he went,

crowds filled the churches at early daybreak to hear him. He, like Augustine, was a preacher to the people. Allusions to common trades and occupations occur continually in his extant homilies. He was also one of the first who introduced the element of humor into his sermons.

The history of the prodigal was a favorite subject with the Franciscan preachers. It gave ample scope for the dramatic details in which they delighted and excelled. Philip Bosquier thinks it "a mercy that the young man did not rob his father at once," instead of going through the ceremony of asking him for the money; many modern prodigals (St. Francis, his own founder, among the number) had done so before, and would do it now. He, too, dilates on the culpability of parents in the matter of unrestrained indulgence and neglect of discipline: he goes farther, and accuses the parents of his own day as not merely winking at the immorality of their sons, but even setting an immoral example in their own persons. "Such fathers," he says, "are devourers of their own offspring in a worse sense than Saturn of old." Such mothers are like the apes who crush and strangle their little ones in the foolish ardor of their embraces. "O blind affection!" he exclaims. "O worse than apish love! *Cucus amor prolixi!*" "They will not even have the patience to wait," he says, "for their daughters' corruption in due course, when they shall come to years of discretion." Bosquier dwells much, towards the close of the story, on the indignity of a youth of high birth and breeding being set to feed hogs of all employments; and he concludes this portion of his subject with the strong remark, that as he had chosen to live the life of a hog, so with the hogs he was at last sent to feed.

A popular German preacher in the next century — Abraham de Santa Clara — seems to have studied Bosquier's exposition of the parable, and to have endeavored to emulate his fullness of illustration. His sermon is full of ponderous Latin puns; but there are points here and there which no doubt would tell upon a German congregation, over-given to the frequenting of wine-shops. "It might be said of the prodigal" (remarks the preacher) "as of Joseph, 'an evil beast hath devoured him'; an evil beast, indeed; an evil beast is the Golden Griffin; an evil beast is the Golden Eagle, the Golden Buck, and the Golden Bear." These tavern-beasts had so dealt with him, that "his breeches were as full of holes as a fishing-net."

The celebrated Father Honoré, preaching one Lent upon the vanity of human life, suddenly produced a skull, which he made the subject of a monologue, very much after the fashion of Hamlet in the tragedy. "Thou wast the skull of a magistrate — was it not so? He who makes no answer, assests." Fixing on the ghastly image the cap of a judge — "Ha!" said he, "hast thou never sold justice for gold? Hast thou never entered into a villainous compact with advocates or procurers-general?" Then he would throw aside the skull, and produce another, on which he put a woman's head-dress. "Thou wast the head of one of these ladies of fashion, it may be; where now are those bright eyes, which rolled so wantonly? those pretty lips, which formed such winning smiles?" So he would go through a series of imaginary characters, having the proper costume ready for each, producing such effect as may be conceived. These dramatic effects have been made use of by modern preachers. Mr. Jackson tells us of a Yorkshire Methodist preacher, familiarly called "Our Billy," who "has been known to take a pair of scales into the pulpit, and literally to weigh in the balance the several characters he described." Whitefield produced great effect upon his hearers on one occasion, by an illustration which appealed, something in the same way, to the eye as well as to the ear. "You seem to think salvation an easy matter. O! just as easy as for me to catch that insect passing by me." He made a grasp at a fly, real or imaginary. Then he paused a moment, and opened his hand — "But I have missed it!"

Proverbs have been largely used by all popular preachers who addressed themselves to the masses. One need not quote the example of St. Paul, but the great mediæval preachers are full of them. Bernard and Peter of Blois made frequent use of them. The French humoristic preachers who have been noticed — Menot and Petit André and Maillard — naturally seized upon such a ready means of appeal to the dull popular intelligence. Latimer rejoiced in them, no matter how homely. But perhaps the most extraordinary use ever made of proverbs in the pulpit was in a sermon preached and printed by one Mr. Burgess, on the devil entering into the herd of swine. He entitled it, "The Devil driving and drowning his Hogs;" and he divided his discourse into three heads, inasmuch as, he remarks, "the devil here verified these old English proverbs." 1. "The devil will play at small game, rather than none at all;" 2. "They run fast, whom the devil drives;" 3. "The devil brings his hogs to a fine market." And in spite of — or even, it may be, in consequence of — this more than homely illustration, those who have read the sermon pronounce it to have been not ill adapted to impress a rude and uncritical audience. — *Blackwood's Magazine.*

BENEDICTIONS OF THE BIBLE. — 1. Peace be to thee.

— *Third John.*

2. Grace be with thee. — *First Timothy.*

3. Grace be with you all. Amen. — *Colossians, Titus, Hebrews.*

4. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. — *Second Timothy.*

5. The grace of the Lord Jesus Christ be with your spirit. Amen. — *Philippians.*

6. Peace be with you all that are in Christ Jesus. Amen. — *First Peter.*

7. Grace be with them that loved our Lord Jesus Christ in sincerity. Amen. — *Ephesians.*

8. The grace of our Lord Jesus Christ be with you. Amen. — *First Corinthians, First Thessalonians.*

9. The grace of the Lord Jesus Christ be with your spirit. Amen. — *Galatians.*

10. The grace of the Lord Jesus Christ be with you. Amen. — *Romans, Philippians, Second Thessalonians.*

11. The grace of the Lord Jesus Christ, and the love of

God, and the communion of the Holy Ghost, be with you all. Amen. — *Second Corinthians.*

These passages show that the Apostles were in the habit of pronouncing benedictions upon the people. It is also evident that no precise, unvarying form of words was employed — a fact of value in the ritualistic controversies of the times. The Ritual of our Church furnishes two benedictions. In the administration of the Lord's Supper the minister is directed to close the service with the following benediction: "May the peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always. Amen." — *The Christian Advocate.*

OLD EASTER HYMN.

Translated from the Latin in "The Schubert-Cotta Family."

Cease your sorrow, Magdalena,

Glad, rejoicing, dry your tears,

Now the words more sweet than feasting,

Bid depart your weeping fears;

Cause of ceaseless gratulation,

Cause of boundless exultation,

Alleluia! let it sound!

Laugh for joy, O Magdalena!

Fill your glowing face with light,

We whom every crime had blackened,

Rises now with glory bright;

Christ has burst the bars of prison,

Triumphant o'er death has risen;

Alleluia! let it sound!

Laud and praise Him, Magdalena;

Christ has risen from the tomb,

Finished is the fearful trial,

Lives He victor o'er death's gloom;

Whom you mourned, disgraced and dying,

Great Him now, death's power defying;

Alleluia! let it sound!

Raise your eyes, O Magdalena!

Wondering, see, your Saviour lives,

See how joyous are His features,

Every wond'ring a glory gives;

Print of nail, or spear mark cruel,

Glisten each a precious jewel:

Alleluia! let it sound!

Live, O live then, Magdalena,

See, your light of life returns,

Swell with joy your throbbing pulses,

While life's dominion spurns;

Tearful sorrow far be driven,

Bid return the joy of heaven:

Alleluia! let it sound!

KNOW YOU KNOW IT. — The trouble with most folks is, that they get their opinions second hand, and never have any reason for their faith. Hence they are tossed about on every sea. Ward Beecher tells us how he was cured of this propensity when a boy, by a teacher who was himself picked up at a Canada stable by a West Point professor, and educated at that Academy. Beecher has not always clung to his advice, but it is worth adhering to nevertheless. Thus he tells the story in *The Ledger*:

"I first went to the blackboard, uncertain, soft, full of whimpering. 'That lesson must be learned,' he said, in a very quiet tone, but with a terrible intensity, and with the certainty of fate. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem. I don't want any reasons why I don't get it.'

"I did study it two hours."

"That's nothing to me; I want the lesson. You need not study it all, or you may study it ten hours — just to suit yourself. I want the lesson. Underwood, go to the blackboard!"

"O yes, but Underwood got somebody to show him his lesson."

"What do I care how you get it? That's your business. But you must have it."

"In the midst of a lesson his cold and calm voice would fall upon me in the midst of a demonstration — 'No!' I hesitated, stopped, and then went back to the beginning; and on reaching the same spot again — 'No!' uttered with the tone of perfect conviction, barred my progress. The next! and I sat down in red confusion. He, too, was stopped with 'No!' but went right on; finished, and, as he sat down, was rewarded with, 'Very well.'

"Why," whispered I, "I recited it just as he did, and you said 'No!'"

"Why didn't you say 'Yes,' and stick to it? It is not enough to know your lesson. You must know that you know it! You have learned nothing till you are sure. If all the world says, 'No,' your business is to say, 'Yes,' and to prove it!"

MEMORIZING SCRIPTURE. — They are greatly mistaken who suppose that scholars of the Sabbath-school alone should learn the Scriptures. The Word of God was not given to the young only, but to all. Hence it should be studied by all. We believe Sunday-school teachers ought to learn the lesson every week, the same as their pupils, because committing Scripture to memory is a means of preparation for the particular work of teaching; to know the truth is one of the most important prerequisites to teaching it. It is a means of intellectual culture, it aids the teacher in ascertaining the sense of the text, in acquiring a valuable fund of religious knowledge.

For the Children.

"OUR DEAD."

A few short days we looked on him,
The beauteous, spotless child,
And then white Death's veiled presence came,
With gentle radiance mild.

He touched the seraph eyes of blue
With hands of loving care,
So tenderly he folded him,
We knew not he was there,
Until the baby breathing ceased,
The little hands fell down;
Ah! then we felt his hidden power;
We saw his star-lit crown.

We wrapped our darling's form in flowers,
About the sinless brow,
They clustered close with fragrance rare
Above the breast of snow.
In sunny Glenwood's peaceful home,
He sleepeth till that day,
When Death shall lay aside his crown.
And Life shall hold his sway.

Our tears are tears of joy, not grief,
In trust we smiling wait,
To meet, whene'er the Master comes,
Our baby at the gate.

S. A. W.

AN INDIAN TRADITION.

Before I came to live on the "Great American Desert," I had a romantic affection for the poor Indian! whose untutored mind sees God in clouds, or hears him in the wind, for I was so thoroughly drilled in the "Essay on Man," that I actually believed that "to be" was all the poor Indian asked. But my ideal Indians vanished long before I had lived near them one year, and now I feel towards them as all do who know them best -- that there is no *poetry* in them. But with all their treachery and cruelty, they have kept among them some pleasant traditions, and one which I heard lately I will transcribe for my Eastern friends. They believe that not only men and women, but brutes and inanimate things have souls, and in all their burying-grounds we find, beside the bones of the dead, the bow and arrow and cooking utensils, because their friends think the souls of these will be of use to them in the sky, as the wooden bodies were in this world. Why they think thus, there was one Indian who visited the other world, and he told, when he returned, marvelous stories concerning it.

His name was Jauperzawes, and he had a wife named Heowitzie, and he loved her more than any other Indian ever loved his wife; indeed, they were so famous for their love and constancy that when any Indian took to himself a new wife, they all wished them such happiness as dwelt in the wigwam of Jauperzawes and Heowitzie. But, alas, after a few years of this wedded bliss, Heowitzie died and went to the land of spirits, and Jauperzawes searched for her abode until he found it and entered therein. The way was through a mountain where silence reigned; no wild beast nor cattle moved, nor branch stirred in the gentle wind, nor sound of the human voice, nor bird of the dawning ever called aloud to the sun, nor watchful dog ever disturbed the silence. The blanket that hung before the gateway to the path under the hollow mountain, moved noiselessly aside and he entered, and after travelling for many moons he came at length to the confines of the world of spirits, but could not enter for reason of a thick forest of bushes, brambles, and thorns, so interwoven with each other that he could not find a passage through. While he was searching for a pathway, he saw a huge beast crouched under the thicket with his eye fixed upon him in the same manner as when it watched for prey. The Indian started back in affright, and the wild beast sprang towards him: he stooped to take a stone to throw at it, but judge of his surprise when he grasped nothing, for the supposed stone was only the apparition of one, and though the beast sprang upon him and seized him by his arm, it had no power to hurt him, for it was only the ghost of the awful creature it appeared to be. As soon as he was rid of the powerless animal, he marched to a place in the woods where it looked thinner than elsewhere, to endeavor to press through, where again, to his great surprise, he found the bushes made no resistance, for he could walk through the thorns and brambles as easily as on the broad prairie.

(I think the bushes and brambles were like many of our troubles and trials that we see in the future).

He immediately saw that the whole wood was only a wood of shades, but he thought that perhaps this thicket was to the ghosts as a real thicket of thorns would be to him, and what would debar them from leaving the land of spirits was no barrier to his entrance there.

With this thought he resolved to travel on until he found his lost Heowitzie, and when the sun came forth in the morning and the moon led out the stars in the evening they found him busy in the search. After a time he found the wood ended and gave place to many beautiful trees, covered with blossoms, some as bright as the color the rainbow puts on when she tinges the sky with her bow, and others as pale as the morning cloud when the

sun first smiles upon it, but all as fragrant as a wilderness of sweets, and the plains were broad, and there were green meadows, and running streams, much clearer than the Father of Waters, and sunny hills and shady dells more beautiful than any one could imagine.

As he was coming out of this delightful part of the country he crossed the great hunting ground, and he had not gone far over these plains before he saw several Indians on their horses chasing the deer, and as they passed near him, he saw, upon a swift steed, an old acquaintance who had died but a short time before, and was at that time lamented by all the tribe.

All this happy region was peopled with spirits of the good who had departed from the tribes on earth, and they were enjoying themselves, each according to his own fancy. Some of them were tossing the ghost of a quoit, others were throwing the shadow of a bar, many racing on the apparition of horses, and multitudes were employing themselves on ingenious handicrafts with the souls of departed utensils, with attentive squaws to wait upon them.

As Jauperzawes passed through these delightful scenes, he often stooped to pluck the fruit or flowers that grew about him in the greatest variety and profusion, but he quickly found that they were objects of his sight only and could not be gathered by him.

He at length came to the side of a great river, and as he was a good angler, he stopped to watch the sports of the fishermen who sat on the banks of the stream and drew forth the shapes of fishes.

He had stood but a short time by the fishermen, when he saw, on the opposite shore, the form of his beloved Heowitzie. Her arms were stretched out towards him, her looks, her hands, her voice called him to her. He could not express his joy at again beholding his dear companion, and he at once plunged into the stream which lay before him. But he found it only a phantom of a river, and he rushed quickly to the other side, and Heowitzie flew to his arms. She conducted him to a beautiful bower which she had prepared for his reception, well knowing that his piety to the Great Spirit would bring him to that happy place when he died. After what he supposed to be but a few moons spent in the presence of his beloved, he turned a reluctant face earthward, to once more join his tribe. But what was his surprise to find that he had been gone so many years that no one remembered him, and many disbelieved his tale, but the wise believed and handed it down to succeeding generations. C. F. W.

Will the children see how many times the word "Cotton" is mentioned in the Bible, and where? SAMOTH.

ENIGMA NO. 7.

I am composed of five letters.
My 1 you will find in the fire.
My 2 you will find in the water.
My 3 you will find in the air.
My 4 you will find in the earth.
My 5 you will find in the heavens.
My whole you will find in the New Testament. In one chapter it is spoken of twenty-five times.

ANSWER TO ENIGMA NO. 6.

"In God we trust."

FROM HERE AND THERE.

The Talmud has this pretty story: When Abraham approached Egypt, the Book tells us, he locked Sara in a chest, that none might behold her dangerous beauty. But when he was come to the place of paying custom, the officer said: —

"Pay custom!"
And he said: —
"I will pay the custom."
They said to him: —
"Thou carriest clothes."
And he said: —
"I will pay for clothes."
Then they said to him: —
"Thou carriest gold."
And he answered them: —
"I will pay for gold."
On this they further said: —
"Surely thou bearest the finest silks."
He replied: —
"I will pay custom for the silks."

Then they said: —
"Surely it must be pearls that thou takest with thee."
And he answered only: —
"I will pay for pearls."

Seeing that they could name nothing of value for which the patriarch was not willing to pay custom, they said: —
"It cannot be; but thou open the box and let us see what is within."

So they opened the box, and the whole land of Egypt was illuminated by the lustre of Sara's beauty — far exceeding even that of pearls!

The first of God's gifts is His love; the first gift of His love to the sinner is His Son; the first gift of His Son is faith, and faith is the root of all other graces, the principle of the new life, and the key which shuts up hell, and opens the gate of heaven.

QUEXAN.

A Sunday who was being reprimanded for playing marbles on Sunday, was asked: "Do you know where those little boys go who play marbles on Sunday?" He had not been sufficiently taught in regard to a future state, and replied, quite innocently: "O, yes! Some on 'em go to the common, and some on 'em goes down to the river."

The origin of the word Cabinet, in its present sense, is curious. In the reign of Charles I. a knot of ministers obtained the management of affairs, and formed the Committee of State, the principal members being Archbishop Laud, the Earl of Strafford, Lord Cottington, the Marquis of Hamilton, and Secretaries Vane and Windebank. This Committee was, in reproach, called "The Junto," — but, as it held its meetings, or some of them, in the cabinet of Queen Henrietta Maria, who was considered the sovereign mistress of intrigue, the name was changed to "The Cabinet," or "The Cabinet Council," also used in a reproachful sense. Now the word is honorable enough, and may be said to express the very fountain of political honor. Almost all political terms have a disgraceful or a dubious origin, but time often changes their character and their meaning, and makes of them the mightiest words that men can utter. Perhaps "Kitchen Cabinet" will finally become respectable.

"Sam," said a young mother to her darling boy, "do you know what the difference is between the body and the soul? The soul, my child, is what you live with; the body carries you about. This is your body (touching the boy's shoulders and arms), but there is something deeper in. You can feel it now. What is it?" "O! I know," said he, with a flash of intelligence in his eyes; "that is my flannel shirt."

DUST! — Mr. Cecil, riding once with a friend on a very windy day, the dust being very troublesome, his companion wished that they could ride in the fields, where they could be free from dust; and this wish was repeated more than once while on the road. At length they reached the fields, where the flies teased his friend's horse that he could scarcely keep his seat on the saddle. On his bitterly complaining, "Ah, sir," said Mr. Cecil, "when you were in the road, the dust was your trouble, and all your anxiety was to get into the fields; you forgot that the flies were there. Now this is a true picture of human life, and you will find it so in all the changes you make in the future. We know the trials of our present situation, but the next will have trials, and perhaps worse, though they may be of a different kind."

An instructor of a young idea was illustrating the points of the compass to two pupils. "Now, John, what is before you?" "The north, sir," said John, who was an intelligent lad. "Now, Tommy," said he to the other, who had just donned a long coat, "what is behind you?" "My coat tails, sir," said Tommy.

Correspondence.

SIX DAYS IN ATHENS.

It was with great annoyance that we heard the declaration in the harbor of Syra, that we must wait one week for the Smyrna steamer, and thus had so many days to "drag their weary length along," in the city of Athens. But when the six days were over, days of constant exploration amid the ruins of the capital of Attica, and when we stood again on the deck of the steamer in the Piraeus, taking a last lingering look at the glorious Acropolis before our departure, we said to one another, how pleasantly, how swiftly, how profitably, the last week has swept by. Long before, the vessel rounds the point of the harbor and the shipping, hidden from view before, bursts suddenly upon you, as it did to the Greeks in olden times, when this snug bay was full of galleys, — you may see, far over the blue waters, the hill of Minerva crowned with the ruins of her temple, charming even in their decay. What must have been the rapture of the ancient Greek, returning to his native city, as the glistening marbles that crowned the height gleamed upon his delighted vision and the brazen image of the goddess looked down upon the sea, while the point of her spear reflected the sunlight far over the waters? Beneath the light-house is the reputed tomb of Themistocles, a stone sarcophagus at the edge of the sea, here placed that every mariner might be reminded of this noble Athenian. Turning the point, you anchor in this famous harbor, and Athens, the goal of your pilgrimage, is only five miles away. The hacks are waiting to convey you thither, and swiftly you are whirled along a fine road, soon to be left desolate by the railway nearly complete. Half way to the city your carriage will halt for the coachman to drink, and a beggarly Greek will offer you confections and wine. Shake your head as I did, and hasten on to the memorial sites, which already move your soul as the hidden magnet moves the needle. Olive trees skirt the way, olive groves fill the whole country round about, fig-trees may be seen here and there, and, towering far up above them all, an occasional cypress. Now you draw near the city. On your right towers up the observatory, perched upon the Hill of the Nymphs — now you pass the Temple of Theseus, the best preserved of all the ruins, and now you thread the miserable streets of the modern city.

I confess to a bitter disappointment on the first day of reconnoissance of this field of antiquity. The ruin here is so utter, the ancient landmarks have so completely vanished, the marbles are so blackened and so broken, that like Marius amid the ruins of Carthage, one could sit before the Theseum and weep. But every day brought me more and more in rapport with the past, and enabled me to reconstruct in imagination what will never more be reconstructed in reality. One needs imagination and eyes shut against the sad reality of the modern city, to bring home to his soul the glory of ancient Athens. These miserable beggars that stretch their lazy hands towards the passer by, those soulless trucksters that vend their wares from the panniers of a donkey — can these be the descendants of the Greek of Salamis and Marathon? Can you imagine that the ancestors of that petticoated underling wore the toga, and read *Antigone*? Had

this brawling, filthy market any possible, most distant relation to the Agora of classic times, where the people assembled to "hear some new thing?" Forget all this—shut eyes, ears, nose, everything—and seated on some torso of marvelous beauty, dream yourself back into that glorious time, when Pericles ruled and Athens was the wonder of the world.

The *Temple of Theseus* is remarkably preserved, after all the vicissitudes through which it has passed. It shows better than any relic of those ancient days, the forms and the parts of a Grecian sanctuary. Facing nearly east and west, and presenting six Doric fluted columns at each end, it shows thirteen on the north and south, nearly all in good condition. The only broken column is the one at the N. W. corner, held together by iron bands, while all show their extreme age by the iron rust and even blackness, as if a fire had swept along every pillar. The frieze is quite well preserved and one never tires of viewing the temple from every point. Within are kept treasures of art which Greece is not rich enough to restore and place in a fitting museum. As I walked the floor of this ancient shrine, with roof yet entire and beautiful fragments of the works of genius on every hand, I felt something of the sacred awe of an old Greek, who would have said, "Gods too are here." Outside of the temple, bordering the way, are fragments of great beauty, one nearly complete statue, larger than life, of Victory, and a marble sarcophagus that is glorious even after 1800 years. At the head of Eolus Street, as is fitting, is the *Tower of the Winds*. On a wide relief around the top of this octagonal tower, are represented the eight Winds, under the forms of men and youth floating in the air. Smirched and blackened by the hand of time as it is, you cannot withhold your admiration, and it is easy to finish the picture of its prime, when a movable Triton stood upon the summit, and pointed with a staff towards the direction of the wind.

The *Tower of Sisyphus* is beautiful still, though scorched by the touch of time. It is quite near the foot of the Acropolis, and just back of it are the ruins of the Armenian Convent, where Byron dwelt when in Athens. Six small Corinthian pillars in a small circle, support a rounded architrave finely decorated with vines and leaves. Louis Napoleon has imitated it in his tower, that overlooks the valley of the Seine, from the heights of St. Cloud. Of the ruins the fifteen pillars of the *Temple of Jupiter* stand up in lovely grandeur near the banks of the Ilissus. One of these mighty columns, nearly 60 feet high and 6 feet in diameter has fallen within a few years, and lies far out along the plain. Walk amid these columns and with the Gate of Hadrian at your left, as night comes down upon you, imagine the glory of this shrine of Zeus, 200 feet long, and nearly half as wide. See the desolation, on every hand, that now surrounds you, and a sickening sense of the vanity of the works of man will teach you a lesson of humility you can never forget. Near the market of the city is the *Stoa of Hadrian*, — or what remains of the same, — seven Doric columns, fluted, with the wall between, against which the barracks of the city are built; and a little farther toward the Acropolis stands the *Gate of Athene Archegetis*, seeming to be a gateway of the old Agora.

There are two theatres yet remaining in Athens, which reproduce to the beholder the ancient resorts of the people. The *Odeon* is just below the Acropolis, on the opposite side from the city, and is grand amid its ruins. The arches upon arches, that enclose its front, have looked down upon the plain for eighteen centuries, and may for centuries more, if undisturbed. Here was the scene of a great festival, some two years since, when the Queen came to Athens; and thousands, in modern days, listened in an old Greek theatre to the Antigone of Sophocles.

At a little distance to the east, is the *Theatre of Dionysius*. Here may be seen, in almost perfect preservation, the tiers of seats, rising one above the other, in amphitheatrical form; some of the chairs of marble, in which the magnates sat; a portion of the stage, with its foot decorations; and the bottom of the theatre, where the chorus stood. We climbed up to the *Grotto of Pan*, at the east side of the Acropolis; but instead of the god, we found a stable, and a brave little donkey therein. Of course, we climbed the *Arcopagus*, just west of the Acropolis, where Paul stood and preached to the Athenians. The steps are still in the rock, as in olden time; and the seats of the judges may yet be seen. Still further to the west is the Hill of the *Pnyx*, at whose front rises the cubical rock, called the *Bema*, on which Demosthenes stood and thundered defiance at Philip of Macedon. The steps of ascent are still there; the places in the rock for tablets with inscriptions,—all as in the ancient days, when Greeks were the freemen of the world.

But the lover of art and the student of antiquity will often climb the steep of Minerva, and with ever increasing delight. What though ruins block your way on every side; what though scarce a pillar of the Propylaeum stands entire; what though the statue of Minerva is gone, though the place where it stood is plainly to be distinguished; what though the Erechtheum shows only enough of its delicate finish to make you weep that so much beauty is lost forever; what though the Parthenon is only a grand and beautiful ruin; nevertheless souls steeped in classic lore prefer to wander here, rather than amid the splendor and the glare of the city of Napoleon. The Temple of Nike is yet a classic gem; the grand steps before the Propylaeum bring to your imagination the ascending retinue of worshippers, and climbing to the top of the Parthenon, for the moment your heart bounds with the rapture of an ancient Greek. Let no one leave Athens without climbing Mt. Hymettus, which stretches along east of the city. After a weary climb of three hours, we stood on its summit, finding there a shepherd boy tending his goats, and heedless of

our cries of "Hudor" from thirsting lips. The bells tinkled sweetly in the mountain air, and the bees of the mountain hummed their lazy song in our ears, as when, 2,300 years ago, they settled on the lips of the infant Plato. Far and near our eyes were delighted with land and sea, and the great scenes of Greek history were unrolled before us.

Those six days in Athens are securely fixed in the frame of memory; and the very centre of the picture, brightest of all, is the serene landscape that spread itself before my delighted vision from the summit of Hymettus.

J. E. LATIMER.

Our Book Table.

TRAVEL.

Among the latest books of travel are *LETTERS OF A SENTIMENTAL IDLER*, by H. H. Leech (Appletons). The portrait prefixed is the very essence of idling and sentimentalism. If the book had no other title, that would tell the whole. Yet, despite this profession, the travels have but little sentiment in them. They are prosaic in feeling, though poetic in profession. They detail the usual impediments of travellers with a needless fulness and tediousness. They talk of guides and fleas and donkeys and extortion, as if they should come into an idler's dream. Even at the spots where one gets fanciful, the "Sentimental Idler" is neither idle nor sentimental. Everything is hard work. The Pyramid is climbed and pierced in solid style. So Jerusalem, the golden, becomes brass to his touch. The author of "Eothen," the most exquisite poem of Eastern travel ever written, is called a "literary fop," and because he spoke lightly of Everett, it very wittily remarks, "The Lilliputians never could bear the giants of Brobdingnag." Take Curtis or Kinglake, if you want the fancy this professes to give. Take Stanley, or Taylor, or Robinson, if you wish for the reality this actually essays to give. Few books of travel are more novel-less, fanciless, or valueless.

CHINA AND THE CHINESE, by Rev. John L. Nevius (Harper Bros.), is a companion volume to "Life in China," lately written by his wife. It is fuller than that, and tells the story of the inner life of this vast land with interesting minuteness. As China is fast coming to America, it is well to learn who are to be our neighbors and kinsfolk. Many fancy they own the right and title to this country, forgetting that their fathers were only emigrants, like the Chinamen of to-day. God is bringing all lands together, that He may destroy this folly of nationality and race. This work is a good preparation for that hour. Its author believes in the Chinese, because he believes in the Christian faith which can make them, as it can all things, new.

TRAVELS IN ALASKA, by Frederic Whymper (Harper Bros.), is the first fruits of travel from this new corner of our country. It has maps and engravings, and makes all it can out of this region of fog and ice. Cold weather is cold, sometimes striking 58° below zero, or 90° below freezing. He hastens to California, and concludes his book with praises of that happy land. Well he may, in contrast with the country above it. Alaska does not shine any the brighter for this furnishing.

COLORADO, ITS PARKS AND MOUNTAINS, by Samuel Bowles, is a small work of only one hundred and seventy pages, but full of well-prepared novelties. It discourses trippingly of the plains, hills, ravines, beasts, mines, and men of this yet to be, and soon to be, favorite summer resort for all Americans. The West will come East to New Hampshire; and the East go West to the Rocky Mountains. To dwell on wide levels two thousand feet higher than Mt. Washington, where beasts, streams, birds, and men abound, as in the woods and meadows of the lowlands, is a novelty on any continent. Yet such is the broad back of America—as smooth and level, on its rounded ridge, as in its lowliest prairies. Mr. Bowles' pen is in good running order, and his book has that wise wit of the men of affairs in its topic, no less than in its treatment. It supplies a want, and will have a great sale for this season when so many thousands will take the cars for Denver and San Francisco. With his "Across the Continent," it will be the guide-book of the summer, and probably of many summers. It needs an index.

WHEN TO EMIGRATE, AND WHY, by Frederic B. Goddard (Shaw & Sandford), is a large octavo volume, full of minute information as to the South and West, soil, society, values, everything that an emigrant wishes to know or have, except money. As the South, for the first time in its history, has become open to emigration, its information on this portion of our land will be more eagerly sought. It is equally exact and full on the mountain Territories. Its maps are good, and all who wish to try fresh fields and pastures new, should study its pages.

RELIGIOUS.

MEMORIAL TRIBUTE TO THOMAS H. STOCKTON, gives an account of the dying triumphs of this eminent minister. *MEMORIAL OF MAJOR SOULE*, is a story of Christian patriotism victorious in death. *AGNEE E. CLAPLIN* is a touching tribute to the daughter of Gov. Claplin, who was brought from Rome, where she died the last day of last January, and buried from his residence on the 2d of March. The chief tribute is from the pen of Mrs. Dr. Manning, and describes the beauty and steadfastness of her faith. Another tribute word, from her teacher, will appear in our columns next week. Few were more, or more justly beloved. *THE RISKY SAINTS*, by E. H. Bickersteth, author of "Yesterday, To-Day and Forever," seeks to show, from the Bible, what is the condition of the blessed dead. He thinks it is proved to be one of imperfection, or, better, of unaccomplished Perfection, of Rest, of conscious Living towards God, of Paradisaic Bliss, of being with Christ, of Mutual Recognition, of Assurance. In contrast with these, or as a complement to them, is the state of the risen, or post resurrection saints, of Personal Perfection, body and soul, of Eternal Rest, of Complete Reward, of Combined Royalty and Service, of Social Perfection, of Perfect Communion with God in Christ, of Perpetuity, and Progression. The work is small, but its subject is large. It makes less difference between the two states than its author imagines, and far less than some believers teach. *WORSHIP OF THE CHURCH IN THE HOUSE* (Appletons) is an excellent manual for family devotions, especially when any, through dread of extemporaneous prayer, de-

cline entirely this duty. *RELIGION AND LIFE*, by James Reed, sets forth the Swedenbergian view of the Christian religion. Its author means well, but when he says the assumed humanity of Christ, by means of His indwelling, "was gradually purged of its inherited evil tendencies, and thus gradually became absolutely divine," it may suit those who deny supreme divinity to Him before His resurrection, but not any other believers. *GLIMPSES OF CHRIST*, by Dr. Laurie (Gould & Lincoln), is a good series of talks on Jesus, in all His relations and attributes. It is a profitable and excellent work.

NOONTIME AT SYCHAR, by A. J. R. Macduff (Robert Carter & Bros.), is a goodly set of talks on "Christ at the Well," flavored with travel, and filled with grace. They will refresh any that weary sit by the wayside and wall-side of time, asking for water that shall quench their soul's thirst, and be in them a well of water springing up into everlasting life.

STORIES.

A crowd of stories, large and small, cover our table. Among them are Charles Reade's *PEG WOFFINGTON* and *CHRISTIE JOHNSTONE* (Fields, Osgood & Co.), two of his best tales, in moral and movement; *THE GAIN OF A LOSS* (Leypoldt Holt); *THE WOMAN'S KINGDOM* (Harper Bros.) Miss Mulock's last, and not least; *GRYPHON GAUNT* (Harpers), Charles Reade's worst—and best; *TALKS FROM ALASCA*, or, Scenes and Portraits from the Days of the Reformation (Carter & Bros.), an admirable book for youth and Sunday-schools; *VIEWS FROM PLYMOUTH ROCK*, by Rev. Z. K. Mudge (Carlton & Lanahan), a true history, well told, and of the first place in every youth's library; *UNDINE*, *SINTHAM*, and other stories, by Motte Fouqué (Hurt & Houghton), among the sweetest tales ever put into language, beautifully printed, and worthy of every body's purchase and perusal; *TWELVE NIGHTS IN HUNTER'S CAMP*, by Rev. Wm. Burrows (Lee & Shepard), another collection of true stories, good for boys, of every age and to be put, with "Views from Plymouth Rock," and "Alasca," upon every Sunday-school catalogue; *JOHN CAREY*: or, *WHAT IS A CHRISTIAN?* by A. L. O. E. (Carter & Bros.), like all her stories, good and interesting; *JACK THE CONQUEROR*, same house, and same topic and tone; *FOUR PILLARS OF TEMPERANCE*, and *HISTORY OF A THREE-PENNY BIT* (National Temperance Publication Society), are excellent in moral, and very useful for children and their parents, especially if the latter are tempted to use or approve of spirits as a beverage; *STEPPING-STONES* and *BABY'S SHUTTLE* (J. P. Shelly & Co.), are pleasant stories for pleasant children; *FATHER GABRIEL'S FAIRY AND STORIES FOR EVA* (Unitarian Association) are very pretty books, which were, by especial arrangement, "calculated for Unitarian Sabbath-school libraries." How much that shuts them off from all other libraries, we cannot say. They have a kind and friendly sentiment, and urge the child to love and obey our Father which is in heaven. *GOOD DEEDS* (Sever & Francis) is a rare collection of the best and truest stories of all ages, illustrative of our noblest nature. It is a child's book, and a man's. Every one, of every age, will be pleased and profited by its comely little pages; *THE FISHER MAIDEN* (Leypoldt & Holt), a beautifully got-up little tale of Norway, by the smooth-named Björstjerne Björson, the author of "Arne." He is put at the head of the Norse school of writers. "The Fisher Maiden" is the unfinished story of a poor fisher's daughter, who became an actress, who lived in the pastor's family, and studied his preaching only to perfect herself for the stage. His discussions with her and others, and her victory (of course) are here set forth. The story ends as the play begins. *FRANKENSTEIN*, by Mrs. Shelley (Sever, Francis & Co.), caused great excitement, in its day, as the story of a horrid creature made by a man in his laboratory. His looks were offensive, not his nature. This became so only by the treatment he received; so that he slew all the family of his creator. It was conceived by Mrs. Shelley, as she says, after hearing a conversation between Shelley and Byron on the possibility of creating life. The talk of the naturalist, even to this day, is well illustrated by this symbol. If man could create, what abominations would issue from his hand? *FIVE WEEKS IN A BALLOON* (Appletons) is a satire on the pretensions of modern travel, as Frankenstein is on the pretensions of modern science. African life is well depicted in this description. Natives, forests, and beasts fit to the balloon and its elephant anchor. It is a timely and amusing satire.

Appleton's DICKENS, in four volumes, complete, is a rare condensation of bulk and cost. Every Dickensite can regale himself at this third table with just as good a dish as at the first, and for one tenth the price. Scott and Dickens for about \$10, is getting books at the old rates.

TEXT BOOKS.

NATURAL PHILOSOPHY, by L. R. Cooley (Charles Scribner), sets forth this familiar science in familiar shape. It is a systematic and thorough presentation of the rudiments of this science. *HALL'S ALPHABET OF GEOLOGY* (Gould & Lincoln) puts the beginning of Geology in two hundred 16mo pages that every child can read, and will enjoy and understand. *OUTLINES OF COMPOSITION*, by H. J. Zander and L. E. Howard (Boston: Robert Davis), teaches how to put ideas together. If it also gave the ideas themselves, it would be more valuable. Yet as the greater part of an idea is often in the manner of its expression, there is something gained by such a treatise. With it the poor girl, who was shut up so long, and for whom the "Discontented Pendulum" told its tale, would have escaped her punishment and her story. It is a good help to beginners in this practice. *DART'S FREIGHT COMPUTATIONS*. Appleton. It gives tables for computing bulk, weight, storage, etc. For instance: "What is the freight on 198 tons, at \$18 per ton?" The tables give it, by two simple additions, \$36.25. It embraces 35,223 calculations, from 1 cubic inch to 4000ft., and from 25 cents to \$20 a ton. It will be found very serviceable to shippers, railroad men, and merchants generally.

MAGAZINES.

THE NURSERY for April comes out with a new and beautiful cover—birds above, and lilies below. The inside is not changed, because it cannot be improved; and yet we think there is a greater brilliancy and finish about the engravings. It deserves all the success it has achieved. John L. Sherey is beloved by thousands of little hearts. *GOLDEN HOUR* improves month by month. The last number has a very handsome frontispiece, and very good selections and contributions. The children are liking it much, and they are the final judges. We continue to send it for four dollars a year, with *THE HERALD*, to old subscribers or new.

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BOSTON, MARCH 25, 1869.

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A NEW MONTHLY MAGAZINE.

We take pleasure in announcing to our readers that arrangements are being made by the Publishing Association of THE HERALD for the publication of a FIRST CLASS LITERARY AND RELIGIOUS MAGAZINE, to be called THE SAINT PAUL'S MONTHLY. It will be printed in the best manner, illustrated, after the general style of *The Good Words*, the most popular of the English magazines. It will not interfere with any magazine that the Church now issues, but will fill a place that is vacant, and that ought to be occupied. It will be catholic in tone, but earnest in spirit, advocating every true step in the progress of society, yet not so as to fail of preserving and improving all the excellence that has been accomplished. It will aim to join the highest culture with the highest duty and possibility of society, the uplifting of the soul in the light and truth as it is in Christ Jesus. It will be a field where the talent of the Church, cultivated by study and literary experience, shall have free scope for its exercise, and where every person who seeks the raciest and most readable papers, shall find both satisfaction and improvement. It will aim to please and edify every class of readers, and become the magazine of the closet, the study, the fireside, the rail-car. It will be illustrated by the best artists with original designs. Many of the first writers within and without our Church are already engaged as its contributors, whose names will be announced when the list is more completely made up.

We invite the co-operation of our ministry in its circulation. They wish for a magazine that can be put into every young man's hand, into every store and boarding-house. They will find this adapted to their wishes. Other clergymen are also invited to act as agents. There is no issue of any Church that comes in collision with this. It will avoid all the differences that slightly disunite the Church of Christ, and will illustrate and enforce, in story and essay, her points of union.

We also cordially invite all people to co-operate in its circulation. Further particulars will be shortly given as to its price, and the time of its publication. The time seems to have fully come for such a publication. Magazines of every class multiply, and the desire for this kind of literature is on the increase. The Church must satisfy this want, or the members of their congregations and the general public will seek it elsewhere. It can supply it. It can command the best talent, and make as popular journals as any that are now in circulation. It is proper that a Christian Publishing Association, the oldest in our Church, or in any church, that works without fee or personal interest, should undertake this enterprise. They do it for no private end. They seek only to aid through this instrumentality in feeding the popular mind with the best literature. Will all our Conferences, at their coming sessions, give the enterprise their endorsement? It will be adapted to all their people, and to all lovers of the best literature everywhere. The Agent of the Association will be happy to receive proposals from any ministers or others who desire to act as agents. A specimen number for canvassing will be issued as soon as it can be got ready. The terms will be liberal to all canvassers. Address E. D. Winslow, Publishing Agent, 11 Cornhill, Boston.

THE SHADOW OF A GREAT ROCK.

How delicious are the figures of the Bible! Fitting the age and land of their origin, they nevertheless adapt themselves to all lands and ages. In that hot clime, with the sun pouring its fullness of flame on every spot, the open country becomes a land of intol-

erable weariness. The air glistens with heat. A blur of fire seems to fill the eyes, — a fog of flame. The traveller must push across the burning ocean. Duty and destiny compel the journey. But how shall he endure the sun-heated furnace? He wraps his head in the fleecy turban. He covers his eyes with darkening shades. He wets his brow with cooling drops. He spreads the umbrella against this shower of fire. Yet all these are but feeble protections. Turban, water, parasol, — the true meaning of this word, warden off of the sun, — all are insufficient for his comfort and safety. Across the blinding desert, he sees the tall, dark rock arise. Black, treeless, waterless perhaps, it has one excellency — shadow. He pushes on, over the crackling soil, touches its mass of darkness, drops under its anti-sunward side and bathes himself from brow to feet in its refreshing coolness. The eye of the sky glares on him in vain. He looks out from his retreat over the blazing land, and feels yet more from very contrast his comfortable estate. The rock is not treeless and waterless. It drips its cooling waters to his thirsty lips. Grasses spring from its base, mosses creep out of its crevices. Shrubs rustle their leaflets in delight, and mayhap even trees under its protection have grown up to maturity and —

" Clap their little hands in glee
With one continuous sound."

Thus have we seen and felt the delicious refreshment of the shadow of a great rock in a weary land. So has every Christian felt the more than fullness of this symbol in his journeys through the weary wilderness of time. On this path he must travel. Necessity is laid upon him. He cannot escape it if he would. The heats of temptation fall fiercely on him. The blight of death changes the garden of the affections into a desert. Failure of cherished plans, in which fortune and fame are mingled, casts its ingredient into the cup that he is compelled to drink. Strong delusions rise and rage upon him like desert simoons of stifling dust and heat, sure death to him who breathes their mixture of hot passion and hotter lie.

Amid these bewilderments and weariness, faith in the Lord our Saviour rises before the devout Christian. The great Rock, of the earliest formation, before the foundations of the world, stands out above the hot and flinty earth, higher than the heavens whose blaze is enshrouding the soul. How gloriously it lifts its head into the fiery sky. It is dark with excess of light. It is solid as the nature of God. The heart of man hastens to it and throws itself, weary to exhaustion, under its cooling cliffs. What refreshment steals over his spirit! Brooks trickle down its sides, rivers flow at its feet, grasses gladden its meads, and forests tower by its water-courses. The whole landscape is

" With sudden green and herbage crowned,
And streams are murmuring all around."

So goes the traveller from the blazing Sinai to the refreshment of the Jordan Valley, with its cliffs and brooks and flowers and shade. So goes the traveller in Africa from the burning desert to the ravines of the mountains. So lies every weary, sin-sick soul to the Lord our Righteousness.

Blessed relief! Have you sought and found it, bewildered wanderer? Or are you seeking it sorrowing? Are you blinded by popular fashion, whether of doctrine or of passion? Does false opinion wrap your mind in its sheets of fire? Does sinful indulgence pour its bright and burning solicitations upon your fevered soul? Is the theatre alluring above the church, the novel more than the Bible, the ball-room more than the class-room, the card-table above the Lord's table, the cup of delirium more than the cup of Christ? Are your passions burning up your soul? Does Spiritualism attack you on the two most naked sides of the soul, love for the dead and lust for the living? Does Rationalism offer its false reason as better than the revealed reason of God? Whatever delusion assails you, hasten to the shadow of the Great Rock. All other preventives will avail naught. This only affords full and eternal relief. Under its shadow naught can blind or harm. It threads the light of truth with its darkness in a happy blending. It covers all the earth and all the future in its calm. All your mortal journey can be performed in its comforting shadow.

Your eternal life may be along the same celestial hills.

Hasten, weary one, to Christ. Fly to His shelter, to His refreshment. Lie down in His arms. Dwell in His presence. Walk in His truth, and your soul shall bathe in the fullness of His love here and delight forever in the shadow and sunlight of His countenance divine.

THE CONGREGATIONAL STATISTICS.

The last *Congregational Quarterly* gives the number of their members as 296,674, "absent" 35,306. As this class might also be reckoned lost, the net or reliable number is about 260,000. It added 16,761 to its membership by conversion. Its churches number 3,063, an increase of 128. Its ministers 3,156, an increase of 99. Its Sunday-school scholars 346,766, an increase of 26,205. Its benevolent contributions are very imperfectly reported. Massachusetts gave nearly \$300,000.00 (298,533.04). A munificent gift, yet with 80,000 members it looks less large, as it is an average of only three dollars and a half per member.

The most curious part of these statistics is that relating to the pastorate. No Church is so great a stickler for a settled ministry as this. Our neighbor would hardly get more "wrathy" over the questioning of its perfect adhesion to the letter of the Saybrook Platform, or of its belief in Congregationalism as the divine and only Scriptural polity, than at questioning its belief in the settled ministry. In theory it clings to it as the despairing passenger did to the anchor; on that he would hold if it went to the bottom. Yet, despite the preaching and prayers of its devotees, the churches are steadily abandoning the settled system and adopting one that has all the evils of the itinerancy, and none of its benefits; which puts the ministry completely in the hands of the churches, and does not make them equally dependent on each other, and hence equally devoted to each other. The number of churches without any supply, is 575, or about one fifth of the whole. The number of ministers not in pastorates and not officially employed as missionaries, professors, etc., or superannuated, etc., is 510. There are, therefore, over 500 available ministers and destitute churches. How shall these be brought together? Methodism answers, and Methodism only: "Let a third party, an Episcopal referee, unite them."

But this is not the whole of this difficulty. It is not the utterly cast out, that are alone in trouble. If it were so, the other 2,400 churches and pastors might say, "This is the necessary friction of incapable ministers, and unnecessary churches: we are all right." But the disturbance is as great above this lower body as within it. It is greater; as one fearing bank-buptcy is more troubled than a bankrupt. The total number of settled pastors is 893, of acting pastors 1,194, of churches with pastors 890, of churches with acting pastors 1,365. The difference between acting pastors and churches with acting pastors is caused by the employment by these churches of ministers not Congregational. Dr. Boynton of Washington is of this class; Rev. Wm. Rice, a member of our Conference, is another.

Their settled pastorate is already reduced to but little more than a fourth of their whole number: their acting pastorate composes already more than half of their active ministry. These are hired by the year, and have no hold after that, nor any claim on other societies. Something will yet have to be done. The Mutual Aid Society, proposed by *The Liberal Christian* for the unsettled ministry, will have to include nearly all the profession. Let them adopt the itinerancy as the best method of supply. That paper proposes that each society pledge itself to accept one of the first three that offers. This is getting towards a cabinet and bishop. Better accept the latter, and have all things done decently, and in order; with method, and after Methodism.

CUBA AND THE CUBANS.

The contest that is now going on in the island of Cuba may be regarded as one of the incidents in that long struggle which began a little more than a hundred years ago, and which, though at times intermitted, never has been abandoned, and which will be closed, it is not unlikely, in course of the next thirty years, when the triumph of the one party will be made complete through the entire overthrow of its

opponent. That struggle has, and has had from the beginning, the redemption of America from European power and influence. It began here, and here the champions of America have won their greatest triumphs,—triumphs that led to further attempts in the same direction in other parts of the Continent. It was precipitated by the action of European politicians, who never have been able to see that their respective countries could hold their American colonies only through the mildest form of mild action. The action of George III., and George Grenville, in 1765, when the Stamp Act was passed by the British Parliament, brought about what is specifically called the American Revolution thirty years earlier than it could have come had matters been left to take their natural course. Our example had its effect on Spanish America; but it is quite possible that Spain would have held on to her "Indies" to this day, had not Napoleon I., sixty years since, endeavored to add her to the list of those kingdoms which were to be ruled by Bonapartes. That movement brought about the overthrow of Spanish rule in the Western world, so that, at the close of the first third of this century, Spain had nothing left of her immense colonial dominion but a few islands, the chief of which was Cuba. Those islands she was enabled to keep because they were islands. She could not have defended them against the "Patriots," but that the sea defended them for her, the said "Patriots" being much like witches in the old superstition,—they could not cross running water. Portugal once had an enormous South American dominion, but now it forms the vast Empire of Brazil, one of the most interesting countries on the globe, which, though it is ruled by a Portuguese dynasty, is as independent of Portugal as it was the year before Pedro Alvarez de Cabral accidentally discovered it, eleven generations ago. Leaving out of sight British America, there is no large part of the occidental world that has anything like a close connection with Europe; and the connection between Great Britain and her American possessions is by no means strong, and yearly becomes weaker,—and Great Britain would be ready to cut the connection altogether, were the colonists to signify that, in their opinion, the time for its severance had arrived. The possessions of the French, the Dutch, the Danes, and the Swedes, in or near the West Indies, count for next to nothing, and will be made actually nothing at no far-off time. It is because of our contemptuous indifference to its existence that European continental rule yet survives in some insignificant parts of America. When the time comes to bid that rule "move on," it will move off rapidly enough to satisfy the most exacting devotee of young Americanism. Russia, with her usual good sense, dispossessed herself of her American territory, not long since, by selling it to us for a good round sum of hard money,—for, barbarous as she is supposed to be, she prefers gold to the worthy General Butler's certificates of value, and did not exchange land, fur, fish, ice, snow, bears, wood, and Indians, for paper,—not even for the paper of her "good friend," the American nation.

Putting British America aside, as being quite capable of taking care of itself, Cuba and Porto Rico, as yet Spanish possessions, form the only part of America of any importance, that now depends upon or is connected with Europe; and Cuba is trying desperately to follow in the way long since trodden by Peru, Mexico, Buenos Ayres, Chili, and other American countries that formerly composed so much of that New World which Columbus gave to Castile and Leon,—and very handsome conduct it was in him to make such splendid presents to those little kingdoms, seeing that they were not his to dispose of. Cuba was the first place in America that came under Spanish dominion,—as Cat Island hardly counts in such transactions,—and she is the last to leave it; for, though the present insurrection may not prove a success, another will. It will be with Spanish rule in Cuba as it was with Isabella II.'s rule over Spain. We do not remember the exact number of conspiracies that were formed against that royal lady, all but one of which were doomed to fail. We believe it was twenty, but we are not certain it wasn't more. The twenty proved so many *fiascos*, but the twenty-first

was as complete a success as the most enterprising of conspirators could have desired or expected; and the result was to send the Queen of the Spains beyond the Pyrenees, where she lives under the protection of her "august friend," the Emperor Napoleon. So will it be with Cuban insurrections: they may fail again and again; but the last one will close with the close of Spanish rule on this side of the Atlantic.

Much surprise has been expressed that the Cubans should have risen in arms at the very time that Spain had passed over to the side of Liberalism. Why not remain with the motherland, it has been asked, when that land had driven out her misruling rulers, and when it might be supposed that such reforms would be made in her colonies as would be favorable to the interests of their inhabitants. To ask such a question shows an entire ignorance of colonial grievances and colonial aspirations. Cuba's grievance is, that she should be owned and governed by Spain, whether Spain is liberally or illiberally ruled. Spain is a leech to Cuba, and draws blood from her freely; and there is no reason to suppose that she would cease the leech's part were she to become as free as England. Her pecuniary necessities are such as to compel her to take all she can from Cuba and the Philippines. This the Cubans well know, and hence it was the most natural thing in the world—for it is the world's way—for them to strike for independence when they saw that Spain had her hands full of work at home. They supposed that her troops would have business enough cut out for them in Europe, and that not a regiment could be sent beyond seas to fight "rebels." Unfortunately for them, the Spanish Revolution, thus far, has proved a very peaceful transaction; and the Provisional Government has been able to send many thousands of trained soldiers to the island. But for this, Spanish ascendancy would have been at an end by this time in Cuba, and a new nation have been formed in America. So far as we can make out anything from the confused accounts of the contest that are allowed to reach this country, we should say the insurgents are getting the worse in it; and the Spaniards say they will send 50,000 men to put them down, if the presence of that number should be found necessary to subdue them. The fortunes of war are uncertain, even to a proverb, however, and even 50,000 soldiers may not be able to bring the blessing of despotic repose to Cuba. The insurgents may lose all semblance of regular organization, and yet be able to keep up their guerrilla operations, at which Spaniards are so clever, and which are fatal to order and incompatible with business. Now, the value of Cuba to Spain is great or small, according to the state of the island. When order reigns in Cuba, Spain draws heavily from her; but when she is disorderly, she ceases to be a source of revenue, and becomes a place on which revenue, derived from other sources, must be expended. Spain is not able to expend heavy sums on a Cuban war. To do that, would be to bring about a grand financial crisis at home,—and a financial crisis might, and probably would be followed by a counter-revolution, and the restoration of Isabella II., though Gen. Prim has said that the old dynasty shall never again rule in Spain. This is the weak part in the Spanish rule, so that, should the Cubans be able to continue the conflict they have opened with a tolerable degree of vigor, they may compel the Spaniards, though not at an early day, to retire from the island, and leave them to govern themselves, like other Americans.

THE RESULTS OF PROHIBITION IN VINELAND.

Almost every one has heard of the thriving community of Vineland, New Jersey, but not every one knows to what it owes its thrift.

The community was established on two fundamental principles; 1. No land could be sold other than in small tracts to actual settlers under stipulations which bound them to enter at once upon its improvement; and 2. No grog-shop, lager-beer saloon, nor place for the sale of alcoholic liquors, could be opened without a vote of the people, at a regular election, to allow the same; which has never been done, and, we hope, never will be. Now mark the

Result:—The settlement is now twelve years old, and has about 10,000 inhabitants, subsisting themselves mainly by tilling the soil, which is very sterile, being

situate in that part of the State known as the "Jersey Barrens," covered from time immemorial with a thin growth of stunted pitch-pines. If pauperism could be developed anywhere, we might naturally look for it here; for all but some half dozen families are in moderate circumstances, having many of them commenced with barely enough to purchase land and build houses, with the usual proportion of widows, infirm persons, and little children in the community; yet Mr. T. T. Cortis, Overseer of the Poor, reports that in a period of six months no settler or citizen of Vineland has required aid at his hands; and but one among what may be called the "floating population" has been assisted, and this one only to the amount of \$4. During the year there has been but one indictment for crime,—that a trivial case of assault and battery. There is no fire department, so few are the fires; and but one house burned during the year. Practically the community has no debt, and taxes are only one per cent. on the valuation. Police expenses are all comprised in the salary paid to the Overseer of the Poor, being \$75 per annum. Support of poor a mere trifle, not worth naming. Upon these facts Mr. Cortis sensibly remarks: "I ascribe this remarkable state of things, so nearly approaching the Golden Age, to the industry of our people, and the absence of King Alcohol."

He contrasts the condition of Vineland with that of the town he came from in New England, the population of which was 9,500, maintaining forty liquor-shops. These pests of society kept busy a police judge, marshal, assistant marshal, four night watchmen, and six policemen. Fires were so frequent as to require a paid fire department of four companies (forty men in each company), at an annual expense of \$3,000. Mr. C. says he was a member of this department six years, during which time fires averaged about one in two weeks, mostly incendiary. The support of the poor cost \$2,500; and the debt of the town was \$120,000.

What a lesson this teaches our Legislature and public men! Many towns in Maine and Massachusetts have been as free as Vineland from this vice and as prosperous. When shall all the land be thus blessed?

ACCESSION OF WHITE PEOPLE TO THE M. E. CHURCH IN MISSISSIPPI.

BY REV. JAMES LYNCH.

[Correspondence.]

² Regrets are expressed in some quarters that the Methodist Episcopal Church does not receive larger accessions from the white population of the State of Mississippi. The course pursued by its pioneers is sometimes made the subject of criticism. Indeed, it has been hinted that one class was being benefited at the expense of discouraging another. The delicate manner of making such intimation, it is satisfactory to know, suggests the uncertainty of its foundation.

In Georgia and Alabama, with which the Mississippi Conference is most frequently compared, the accession of white members has been greater, but this is easily explained by a reference to the census of the States, to the history of our civil war and to the *ante bellum* statistics of Methodism in these three States. Each of the two former States have a population twice as large as our State, and contained during the war a Union element ten to one in numerical superiority over it. North Alabama sent thousands of Union soldiers to the Federal army. Georgia sent a few, indeed a portion of her territory was, during the whole period of the war, in positive hostility to the Jeff Davis Government. Mississippi did not give a single man to the Union Army, nor was there a Union element that maintained itself during the war.

There is also another thing to be considered; Methodism before the war was not a great power in Mississippi. That denomination stood third if not fourth in influence. The Baptist, Presbyterian, and Episcopalian led the van. Now, when all this is taken into consideration, it will be seen that the Methodist Episcopal Church has been as successful in lifting up all classes of humanity in this State as in any other.

The meeting of white and black ministers in the same Conference, will never drive away from the Church a single Methodist whose loyalty to the Government is in keeping with the obligation which a membership in the Methodist Episcopal Church imposes. Just at this time the mass of Southern white people are preparing their minds for a mixed assembly of white and black legislators, representing white, black, and Indian constituencies, and the Congress of the United States is endeavoring, by legislation, to make such a state of affairs unchangeable. Yet there are some who are doubting the policy of mixed Conferences! They are, we predict, the friction opposing the grand advance of Methodism.

As far as mixed congregations are concerned, we do not consider it a legitimate matter of discussion. There are similarities of taste, training, social position, and social affinities which are as ligaments binding congregations together in distinctive organization. Let these be regarded, and

each element will be satisfied, and fraternal relations will prevail.

Great changes are going on here. When the armies of Lee and Johnston surrendered, the sunshine of freedom broke up the frozen ocean of Southern institutions; since then wrong ideas, prejudices, and bitter hatreds, like huge icebergs, have been making us feel the chill of rebellion and slavery; but they are rapidly melting away, and we shall one day only remember them as things that were.

FOSTER, Miss., Feb. 27, 1869.

The following letter from Rev. Dr. True, is an appropriate accompaniment to the article of Rev. Dr. Laban Clarke. It shows that, although New York first organized the General Missionary Society, the first society for Foreign work began in New England.

The first organic movement for Foreign Missions in the Methodist E. Church was made by the young men of Boston and vicinity, Aug. 17th, 1831, by the formation of the Young Men's Methodist Foreign Missionary Society of New Eng. and. While a student at college, I kept a religious diary, in which I find the following items. "Cambridge, August 17th, 1831. On the evening of this day a meeting of the young men of the Methodist churches of Boston, was held in the vestry of the Bromfield Street Church for the purpose of organizing a Foreign Missionary Society. Much had previously been said by various writers in THE HERALD, and it was now thought time to do something. I exerted myself to have the meeting adopt the constitution of a former Young Men's Missionary Society, and the officers chosen. . . . We have prepared circulars to send out to all the principal stations in New England, inviting the ministers to co-operate with us in raising funds, by forming auxiliaries. Our object is to raise a fund sufficiently large for the interest to support one missionary at Liberia. . . . The females of our Church have formed an auxiliary, and collected already \$50. A copy of the circular above-mentioned lies before me, by which I am reminded that the following were elected the officers. The Vice-President, and more than half of the managers, have deceased. Charles K. True, President; Albert H. Brown, Vice-President; William C. Brown, Cor. Sec'y; Benjamin F. Nutting, Rec. Sec'y; Jacob Sleeper, Treasurer; Thomas M. Butterfield, Silas Swett, Samuel Bird, Thomas Patten, William M. True, Samuel Cheney, George P. Clapp, Daniel C. Packard, Managers.

It would give me much pleasure to record the names of the ladies who composed the auxiliary Society; I am not sure that one of them now lives on earth. The first public missionary meeting of these societies was held in Bennet Street, Jan. 15, 1832, when a glorious sermon was preached by Rev. Hiram H. White, of Saugus, from the appropriate text, Acts xvi. 9, "And a vision appeared unto Paul in the night. There stood a man of Macedonia, and prayed him, saying, 'Come over into Macedonia, and help us.'" This sermon was published by the request of the Society, and remains a monument of the genius and devotion of the lamented preacher.

At the General Conference, held in May, 1832, at Philadelphia, the whole subject of Foreign Missions was discussed, and Melville B. Cox offered himself to go to Africa. The Report of the Committee on Missions was adopted unanimously, and almost without debate. It contained the following resolutions: —

"Resolved, 1. That the Bishops take measures to establish a mission at Liberia as soon as possible.
"2. That some suitable person be sent on a tour of observation to South America and Mexico."

Soon after this General Conference, June 12, 1832, the Board of the Young Men's Methodist Foreign Missionary Society memorialized the New England Conference, at their next session, June 27, at Providence, and requested them to appoint a missionary to accompany Bro. Cox to Liberia, and to receive his support from the funds of this Society. At the next anniversary meeting of the Society, Oct. 21, 1832, Bishop Hedding delivered the Annual Sermon, and announced that Rev. Samuel O. Wright and Rev. Rufus Spaulding had offered to go, with their wives, as missionaries to Africa — and these brethren were present, and made short addresses, declaring their motives and purposes. The rest is well known. Such was the planting of the mustard-seed of the distinctive foreign missionary enterprise, which now, after the lapse of thirty-eight years, has grown to such a great tree.

The Methodist Advocate, in noticing our note upon it, says: — "If THE HERALD will have the goodness to say to its readers that the *Methodist Advocate* is modestly 'marching on,' having nearly twenty-five hundred subscribers, we shall cheerfully write 'forgiven' in our masthead members."

We do this gladly, though we are not aware for what we are forgiven, except for another's sin. We wish we could also state that it had learned the first lesson of Christian life, and followed God, and not man. "For man looketh at the outward appearance, but God looketh at the heart." It persists in the former course. This number, in its prospectus, says it is a white man's paper. Who made it such? The General Conference was the farthest from any such intent or desire. It says, also, that it is "a freedman's paper." What relations does it hold to such persons as Rev. Mr. Lynch, who is one of its corresponding editors, but who is neither a white man nor a freedman? Why should it keep up that word "freedman," when these brethren were emancipated six years ago? How long are they to be taunted by reference to their former condition? It also last week urged the establishment of white schools. Such words never were found in *The Charles* *ton Advocate*, and not for years in *The New Orleans Advocate*. They are no honor to the only journal that is supported by our Church in all the South. New England, which helps to

sustain it, protests against such unchristian distinctions. We have heard from its own quarter like objections. If it wants real success with man and God, with all the Church, and before all the people, it must abandon these most harmful, unnatural, and unbrotherly distinctions. The President in his inaugural rebukes them. Let not our sole official newspaper in all that wicked, and still caste-ridden region, persist in fostering what the State declares must be abolished. We shall rejoice the more in its prosperity when it pulls this Cincinnati cinder from its otherwise excellent eye.

BALTIMORE CONFERENCE. — This body is greatly enlarged by the reunion of all the churches in Maryland in the East Baltimore Conference with those in the State of the former Baltimore Conference. If it only admitted all the churches and ministers in the State into its body, it would be one of the biggest and best of our Conferences. Old Baltimore would again lead gloriously the column of the Church. It has many excellent elements in it, and is adding more. Rev. Mr. Roberts, of the Vermont Conference, Rev. Greenleaf Baker, of the New England Conference, Rev. Drs. Eddy and Newman, are among its accessions. Rev. Dr. Newman goes to the Metropolitan Church, and Rev. Dr. Eddy to Charles Street. Some of the old members are as good as the new. Rev. Messrs. Harden, Brittain, Davis, Lanahan, and others, are of the best stripe. May it soon reach the true ground, and bring all the itinerant Conference ministers in its territory into its membership.

A Laymen's Convention was held at Syracuse the 24th ult. Dr. Lore and others addressed the Convention. It was ably manned and adopted strong resolutions, chief of which were the following: —

"Resolved, That we believe lay representation is right and expedient, that it is one of the distinctive features of Protestantism, and that such reform is desirable in our church polity, that shall more intimately unite the laity and the ministry, and at least place it in a more favorable position than that enjoyed by the laity in the present church."

"Resolved, That a judicious increase of responsibility has for its tendency an increase of interest by its participants, in all matters pertaining to the church, and that there is much unemployed talent among the membership peculiarly adapted to practical labor, and which, if brought into requisition, would give still more practical tendencies to the councils of the church."

"Resolved, That we believe the ministry to be progressive in its tendencies, and disposed to favor cooperation with the laity in all practical ways of usefulness; and in harmony with this spirit, that it recognizes as a body, the right of every Christian to participate, either in person or by representation, in the government of the church to which he belongs."

It also appointed a committee to canvass the churches and secure a full vote.

MOTES.

Senator Pomeroy of Kansas, has introduced a bill giving women the right to vote in Utah, on the ground that they are a majority of the citizens. A good argument. On the same ground, they should have the right to vote in Massachusetts.

The Congregationalist says that we have no Government hymn, — the national hymn making no reference to our rulers as such. We are not aware that any nation has. England has her "God save the Queen," but not God save the Parliament and the Courts. Rev. Dr. Wolcott submits a supply for this want. It is not very poetical, but will answer till a better is written. He entitles it —

PRAYER FOR THE REPUBLIC.

God of our Fathers, let Thy face
Toward the Republic ever be!
Encompass it with strength and grace,
And law combine with liberty.

Unto our President impart
Sustaining trust, discerning sight,
The homage of the loyal heart,
The steadfast courage for the right.

Within our Congress let the fire
Of patriotic love abide;
Its counsels lead, its acts inspire,
And in the nation's halls preside.

Upon our Judges let the seal
Of Thy divine Anointed be, —
The wisdom calm, the righteous seal,
The robes of truth and equity.

God of our Fathers, let Thy face
Toward the Republic ever be!
Encompass it with strength and grace,
And law combine with liberty.

A Printer is President of the Senate, an Editor President pro tem. A Printer and Editor both is Speaker of the House. The craft is ahead.

Maine declines to abolish Capital Punishment. She ought not to leave it optional with her Governor. It is a burden greater than she should impose on him. Let her order executions, if she does not repeal the law.

The Register seems to think that because we made a correction of a mistake for which we were not responsible, that it gives us leeks to eat. As the correction was in type before it came to hand, it can hardly be allowed the pleasure of that suggestion. If it would only correct its own errors before or after our calling its attention to them, we should be happy to record its change. As to whether Methodist ministers exchange with Unitarians, we can say that if any such instances occur they do not meet the approval of the Church, nor the Conference.

In a church in New Orleans, lately, one of the members threw up his hands and shouted, "Good-by, brethren, I am going home," and fell back and died.

It is reported that the Arabian giant, seven feet and a half high, has settled down at Algonquin, Ill. How much has "settled down"?

The Congregationalist thus speaks of our new Church enterprise: —

"The Boston Wes'yan Association have made arrangements for the purchase of the Bromfield House, for about \$160,000, and intend to replace that edifice by a large and handsome structure which shall become the head-quarters of the Methodists in this city. This Association is a corporate body, and publishes *ZION'S HERALD*. We congratulate the denomination on securing so fine a site for its House, and trust that its success may stimulate a similar movement in behalf of Congregationalism."

PERSONAL.

By telegram from India, we learn, that the bark Robert, of Boston, arrived at Madras Feb. 27. This is the vessel in which six missionaries of the A. B. C. F. M. sailed, including Mrs. Emily True and D. Reimer, going to Ceylon.

Peter Sinclair, the well known Scottish Temperance lecturer, died recently in Chicago. He was accustomed to tell this story of De Quincey: —

"One morning De Quincey came rushing into Sinclair's house, both hands extended, and his hair and dress in great disorder, exclaiming, 'Hide me! hide me!' 'What is the matter?' inquired Sinclair. 'No time to explain now,' said De Quincey, in the greatest agitation, and looking over his shoulder toward the window, as if expecting some one in pursuit. Without further ado Sinclair shoved him into a closet, and had hardly done so when De Quincey's sister came bounding in, brandishing a butcher knife, and demanding to know where her brother was, at the same time avowing her determination to kill him. It was some time before he could pacify her sufficiently to get the knife from her. Domestic woes were called in, the infuriated woman led back to her house, and De Quincey, more dead than alive with fright, reentered from his refuge. The fact was, De Quincey had taught his sister to eat opium, of which she became as passionately fond as himself, and it was when she was under the influence of the drug that she conceived the idea, and proceeded to its execution of killing her brother. One of De Quincey's resorts was a drug store in Princess Street, Edinburgh, situated nearly opposite Scott's monument, if we recollect; and we remember to have heard Mr. Sinclair say he had often walked up to the city with the opium-eater, seen her enter the shop and drink off a wine-glass of laudanum, with as little concern, and apparently as little effect as though it had been water."

Rev. James Crawford, Principal of the East Maine Conference Seminary, has been sick, but is improving and will be in his place at the next term of the East Maine Conference Seminary. The term just closed was the largest winter term, with one exception, since the Institution was opened. The spring term will commence Feb. 22d. The young ladies and young gentlemen of Eastern Maine, celebrated Washington's birthday with a sleigh-ride to the beautiful village of Bucksport. The boarding-house is now a very comfortable and pleasant home for students. The teachers are competent, earnest, and faithful.

The Ladies' Repository for March has an admirable engraving of George L. Brown's "Crown of New England," and an appreciative sketch of his life and works, by James Redpath. He has lately sold eleven of his best pictures. Mr. Darling, of the Fifth Avenue Hotel, bought his "Florence" for \$800. Whoever wants a masterly work for their walls should send him an order: address care of Childs & Co., Boston.

Rev. Daniel De Vinne of New York has prepared a full history of the Irish Church, showing that Patrick was not a Roman Catholic. Patrick will yet cease to be of that error. His work is a thorough, able, and valuable history of the Church in that unhappy island. We hope to hear soon of its publication.

Rev. Dr. Newman is elected chaplain of the Senate, and appointed pastor of the Metropolitan Church. He will be a success in both spheres. But what will become of *The New Orleans Advocate*?

Rev. Dr. McCosh has accepted the invitation of the Boston Theological Seminary, to deliver a course of lectures before it. This is his first engagement outside of his college work. He does this in gratitude for the sympathy and services paid by the Methodists of England to the Free Kirk of Scotland at the time of their disruption. He is doing excellent work for Princeton.

The Harvard Corporation has taken the public by a Grant surprise in nominating Mr. Charles W. Elliot for the presidency. As it had lately made the office super-eminent, it was supposed some renowned name would be put forth for its honors. Mr. Elliot is a son of Leon. S. R. Elliot, a wealthy Bostonian, of strong Southern proclivities, and was stroke out of his class, tutor and professor in the college. But little is said of him and less known. He may be the coming man, but the journals that represent the College do not seem to see it.

President Grant did a good thing in nominating Miss Eliza Van Lew, for Postmistress of Richmond. She was the good angel to our prisoners in Richmond — sending them choice food from her own table, books from her library, flowers from her conservatory, delicacies for the sick, even tobacco for all who found comfort in their prison loneliness in the use of that narcotic; in short, she did all in her power to relieve and sustain the wretched victims of rebel cruelty and insolence. Gen. Grant, while besieging Richmond, frequently received from her the most valuable information, including maps and diagrams, conveyed through her slaves.

This is a good nomination for both Woman's Rights and Loyal Rights.

Rev. Mr. Inskip is transferred from New York to Eutaw St., Baltimore. He is the third Northern preacher of reputation that enters that Conference this year. Rev. Samuel F. Upham of this city was invited to Madison Avenue, one of the first of the Baltimore churches. The Northern leaven is leavening that good old Methodist lump.

Judge Bond is nominated by the colored citizens of Baltimore, for Collector of that port. He ought to be appointed. No man has done the cause of Liberty, Union, and Equality better service in that city or anywhere else.

The Methodist Church.

Information from any of our churches for this department will be gratefully received and acknowledged.

MAINE.

KENNEBUNKPORT. — Rev. J. R. Day writes: "In Kennebunkport during the winter past the Lord has refreshed His people. Twenty have manifested an interest in religion, nearly all of whom, receiving evidence of pardoned sin, return to give God the glory. In some instances, husbands and wives begin the new life together. One, a man of talent and means, who had wandered into the error of Universalism, and expressed his confidence to be so great in that false doctrine that no power in earth could change his faith, now talks and acts very much like a Methodist. Fifteen have joined the church on probation, and still there is a good degree of interest."

NEW SHARON. — "During the present Conference year the Lord has been graciously reviving His work on this charge. Thus far about twenty-five have been converted or reclaimed, including some twelve or fifteen heads of families. The Church has been greatly quickened and we are laboring for, and expecting more salvation."

NEW HAMPSHIRE.

Rev. E. E. Cummings, D. D., for many years pastor of the Second Baptist Church in Concord, has accepted a call from the Baptist church in Lebanon. The Pearl Street congregational Society of Nashua are about to set up a six thousand dollar organ in their church. It is to be a first class three manual, eighteen foot front. They have contracted for it with Mr. Johnson of Westfield, Mass. He intends it shall be the best organ in New England, outside of Boston.

Old Dartmouth has three hundred and twenty-two students; of these, one hundred and thirty-five are professionally Christians, and thirty-four are preparing for the ministry. Quite a large number of Methodist boys are drinking at that fountain. A new paper has just been started in Manchester. It is to be devoted to the interests of the French Canadians of this country. Its name is *La Voix du Peuple* (the voice of the people).

The New Hampshire Conference is just at hand. The year has been one of more than ordinary success in the northern part of the State, and there is promise of much good during the year to come. We ought to have a good church at Colebrook, a village on the Connecticut River, thirteen miles above the point where the Grand Trunk enters Vermont. Colebrook is a large place, quite a business centre, with but one church. There is some hope that we will have one there another year.

If you follow up the Connecticut River, from Lancaster, till you strike the Grand Trunk Railroad, you will find yourself in Gravetton; this is a village in Northumberland. It is growing quite fast, and bids fair to be the largest place above Lancaster. The Montreal Railroad, now being extended from Littleton, its present terminus, is to tap the Grand Trunk at that point. Our people have put up a good church there, this year.

At Jefferson, twenty miles south, a church is now being built. At Littleton, a new organ has been placed in our church, and a fine parsonage purchased. We learn that the society in Plymouth are intending to put a new edifice in the place of the one they now occupy.

At Bristol, the church is to be raised and a vestry built under it. Our people at Lancaster worship in the Court House. It is expected they will decide to build another year. St. Paul's Church, Manchester, is to be thoroughly repaired, we are told. It needs it badly. It is not expected that Rev. E. Adams, of Concord, will take work another year. His health has been very poor the past year.

MASSACHUSETTS.

BOSTON METHODIST SABBATH-SCHOOL AND MISSIONARY SOCIETY. — The Missionary, Rev. S. Kelley, has kindly furnished us with the following facts, showing the progress of the work:

"Revere Street Mission Sunday-school, now under the care of the Bromfield Street Church, who supply superintendent and a faithful class of teachers. The school has an average attendance of 120. They much need pecuniary assistance towards library and other requisites for successfully carrying on the school."

"The Boston Neck Mission is about being transferred to the care of Church Street Church, who furnish a superintendent and several of the teachers. Average attendance about 65."

"In May last, an enterprise was started in 'Odd Fellows' Building,' at 544 Washington Street, under the supervision of Rev. C. Sprague, of the Theological Seminary, which was for several months under the care of this Mission Board. Subsequently they increased to that extent to need larger and better accommodations, and have moved into another hall. They are now independent of the Mission, being organized by the proper authorities into a separate Methodist Society, with an Official Board, Quarterly Conference, etc. Sunday-school and church are prospering."

"The Windmill Street Chapel and Mission School, in the Highland District, is very prosperous. The school had been on a vacation, for want of a place to meet, from early summer till the last of December, when a chapel had been built. It was dedicated by Dr. Thayer, Dec. 22, by a sermon and other appropriate exercises. The school now numbers 145. Both the congregation and Sabbath-school are increasing every week; persons are attending who have been to no church from four to eight years, but are now in the Sabbath-school. The cost of this chapel, with its furniture and fixtures, was stated to be \$2,370.45; and \$626.34 more is needed on the subscriptions, to free it from debt."

FALL RIVER. — Rev. J. D. King writes: "The Conference year ends well with the old First Church in Fall River. Over

eighty have been recently converted, and an equal number have joined on probation. Sixty of the converts were members of the Sunday-school. The 'half day plan,' as approved by the Massachusetts State Methodist Convention of October last, and adopted by us the last of November, is a complete success so far. The school has increased one third; the scholars are much more in earnest, and the scholars come almost en masse to the public services in the afternoon."

"Rev. A. J. Church of Edgartown, recently of the New Hampshire Conference, has labored with us two weeks during the revival, in a manner which showed superior ability in this kind of work."

THE REVIVAL AT POCASSET. — Rev. J. Marsh writes: "The refreshing shower of divine grace that the Methodist Episcopal Church has received for some weeks past, has spread over the lower neighborhood, and the Baptist Church is now alive with religious interest. The Methodist Church has formed a new class of 20 members, leaving about fifteen others struggling for freedom from sin. We thank Rev. Bros. Hawks, Young, and Keys, for their timely assistance; and also Rev. Brother Johnson of the Congregational Church of Sandwich, for his excellent extempore sermon on Salvation by Christ alone. It was a telling discourse."

DEDICATION AT ASHLAND. — The infant M. E. Church at Ashland had a good day, March 3d. For though but ten months and three days old it had the unspeakable pleasure of dedicating a house of worship to the Lord. It has been built since the 1st of August last. The house is of wood, about 70 by 45 feet, of Gothic style, finished into the roof with trellis work, and very tastefully painted and frescoed with beautifully contrasting colors. The pews, pulpit and surroundings, orchestra front, and organ case, are finished in chestnut with black walnut trimmings. The windows are of beautiful colored glass, and those on the roof give a very pleasing effect to the frescoing. There are three vestries, so situated as to be thrown together by folding doors, and a small ante-room to be used as a kitchen on social occasions. The house is carpeted throughout with matting and wool carpets, and lighted throughout with gas. The orchestra is furnished with one of W. A. Johnson's superior organs, having twenty-five stops. The spire is on the corner of the church, about 90 feet high, and ornamented by one of Howard's best clocks and a bell of equal merit. The house, all complete, has cost \$10,000. But the best item of all is, it is free from debt, and the seats are distributed free of charge to the people. About \$1,500 have been contributed by friends outside the town. This encouraging success is due largely to the labor and liberality of Bro. Charles Alden and a few faithful coadjutors. The church has not, till recently, had twenty members, and now has but thirty. Some three or four men outside the church have shown themselves noble in interests and gifts and we expect their increase in blessing as 'the liberal soul shall be made fat.' I write thus much for the benefit of those who feel themselves small and feeble. Anything can be done with sacrifice and enterprise. Godliness is sacrifice. Who sacrificed more than Jesus our pattern? Who secured so much by their effort? Economize for yourselves but never for God. The day of dedication was beautiful and the house filled to overflowing, long before the services commenced. Bro. H. W. Warren, of Charlestown, preached a pointed and powerful gospel sermon from the words, 'But that ye may know that the Son of man hath power on earth to forgive sins.' Bro. A. Carroll preached to a crowded house in the evening. The sermon upon the words, 'Thou shalt enlarge my heart,' was brimming full of thought, and an appreciative audience carried away much for reflection and encouragement. The house was designed by Mr. S. J. E. Thayer, of Boston, and built by Messrs. Clement & Cready, of Lawrence. The seats in the house are already nearly all taken, and we begin now to see that the 'free seat' system is the true one. I am satisfied that more people will come to such a house, and more money can be raised than in any other way. We are convinced that that system must prevail before the gospel can reach the masses."

G. W. M.

RHODE ISLAND.

WOONSOCKET, R. I. — "Central Street" writes: "The revival at the Methodist Church has accomplished a good work in that wicked and notorious place. Many have been born again, sleepers aroused, sinners alarmed, and many families united and made happy in the Lord — with some almost persuaded to be Christians left out."

"Brother Prescott with the 'revival band,' closed his labors there last Sabbath the 7th inst., leaving the young 'lambs' under the fostering care of the Church. The meeting was solemn and characterized by the love which emanates only from the better land."

"Expressions of joy, and promises to pray for each other were manifested in full, and pledges made to meet each other in heaven, 'Our happy home.'

"The meeting closed by a vote of thanks to the brethren from Boston, and the parting shake of the hand. O may the churches be fired up with 'Pentecostal fire!'

KENTUCKY.

ORGANIZATION OF A NEW CONFERENCE. — A new (colored) Conference was organized in Kentucky, on the 2d inst., by Bishop Scott, in accordance with the provisions of a resolution passed at the last General Conference, whereby the presiding Bishop was authorized to organize colored ministers within the bounds of the Kentucky Conference. The new organization is named the Lexington Annual Conference. The session was held

at Harrodsburg. The new Conference embraces two districts, twenty-six charges, and eighteen preachers. Of the preachers, eleven are on probation, eight of whom will be eligible to admission at the next Conference, which is to be held at Louisville. The colored membership is about four thousand. The statistics are this year included in those of the Kentucky Conference, with which the Church and preachers have hitherto been connected.

THE INDIA CONFERENCE.

BARALY. — Rev. J. D. Brown writes: "As the Zion's HERALD is the most popular paper in the India Conference, it would not do to let others get ahead of it in any item of interest in the Home Church. I hasten, therefore, to send you a few lines by the mail just closing. The India Mission Conference met at this place on the 14th Jan., for its fifth annual session. In the absence of a Bishop, the Conference elected its own President. The honor was conferred on Rev. C. W. Judd, who, with his family, will leave shortly for America, after a stay of ten years in India."

"J. D. Brown was elected Secretary and S. S. Weatherby Assistant and Recording Secretary. One member of the Conference, Rev. Joseph Fieldbrave, had died during the year. His brethren testified that he had ended a useful life in 'great peace.'

"Bros. Hoskins and Wheeler, who joined us from America during the year, passed good examinations in the first year's course of study in the Hindostani language, and bid fair to become good scholars in the language, and efficient missionaries."

"The reports from the various stations show a very encouraging progress in every department of our work. The principal statistics are as follows: —

Church members, 377, increase, 89; probationers, 288, increase, 76; baptisms, adults, 178; children, 116; Missionary collections (including Government grants in aid for Mission schools) \$19,995.68; Sunday-schools, 31; officers and teachers, 95; scholars, 856; volumes in libraries, 819.

"Bazaar School statistics. Boys' schools, 56; scholars, 3,180; Girls' school, 28; pupils, 622.

"The religious feeling pervading most of the Conference, was never so marked. A tender brotherly feeling manifests itself in everything. The Conference Sabbath was a glorious day! Never, in the history of this Mission, was there such a general outpouring of the Holy Spirit upon the Missionaries and their families. Rev. J. D. Brown preached the annual Missionary Sermon at 11 o'clock, followed by the sacrament of the Lord's Supper. A wonderful love feast — a feast of love! — was held at 2 o'clock, and an exceedingly interesting Missionary meeting at night. I do not send this as a letter, but as items of interest, of which you can publish just what you see fit. Conference is still in session, and will be for two or three days."

CONFERENCE SESSIONS.

KENTUCKY. — The session was opened by Bishop Scott, at Harrodsburg, on Feb. 25. Rev. D. Stevenson, Secretary; Rev. W. A. Dotson and D. Slavens, Assistants. Eight preachers were received on trial, fourteen were continued on trial, seven were admitted into full connection, six were ordained deacons, and one was ordained elder. Five were placed on the supernumerary list, and two on the supernumerary list. The following are the statistics: —

	This year.	Increase.
Local Preachers.	155	42
Members.	19,539	2,159
Baptisms.	2,198	271
Church Edifices.	107	17
Value of Church Edifices.	\$328,060	\$65,960
Parsonages.	12	1
Value of Parsonages.	\$19,000	\$2,900
Sunday-schools.	126	46
Teachers and Officers.	1,105	49
Scholars.	7,683	2,022

The Conference, after a harmonious and pleasant session, adjourned March 2. The next session is to be held at Mayville.

VIRGINIA. — The Conference met at Alexandria, March 3, Bishop Ames presiding. The statistics for the Conference show the following summaries: members, 3,515; probationers, 865; total members, 380; local preachers, 29; baptisms, 274; church edifices, 38, valued at \$66,400; Sunday-schools, 25; teachers and officers, 227; scholars, 1,309. The reports from the several charges show that the work is prospering.

BALTIMORE. — The Conference met in Washington, on the 3d, Bishop Clark presiding. The Missionary Committee reported the collections of the year at about \$38,000, the amount being \$1,000 in excess of the assessment. Conference assumed \$35,000 for the next year's standard.

The report of the Sunday-school Committee developed a large increase of Sunday-school scholars within the bounds of the work. A Conference Sunday-school Union was at once organized, and its officers appointed.

LAY REPRESENTATION. — An important Lay Representation meeting was held at the Metropolitan Church, on Tuesday evening, the 9th inst. Senator Harlan presided, and Rev. Dr. Phelps opened the meeting with prayer. Rev. Dr. McKendree Reiley, and Senator Willey made addresses. A resolution was offered by Samuel Norment, esq., and adopted, approving of such changes in the organic law of the Methodist Episcopal Church as will secure to the laity a voice and a vote in the deliberations and legislation in the General Conference. It was next —

"Resolved, That while we regard the Itinerancy and Episcopacy of our Church as among the great and primary means of its success and prosperity, and earnestly recommend that such measures may be adopted, from time to time, as will tend to strengthen the former and propagate the latter; yet we have no hesitation in expressing the belief that the introduction of lay representation will essentially promote the growth of the Church."

The Christian World.

MISSION FIELD.

"All the earth shall be filled with the glory of the Lord." — *Num. xiv. 21;*
Matt. xii. 32.

SOUTH AFRICA. — The *Missionary Record* thus describes the sermon of a Kaffir preacher: —

"He had a noble audience. The church was crowded in every part by a most picturesque assembly of red-painted Kaffirs. To his left sat the men in their red blankets; to his right were the women in full dress, with their skin karosses on, whilst their heads were decorated with such numerous and varied-colored ornaments as would baffle the most skillful pen to describe. It was such a discourse only as Tijo Soga can preach to these noble countrymen of ours. He spoke to us of the Name that shall endure for ever, and we listened with bated breath to his eloquent appeals. The only fault of his sermon was its brevity. The two chiefs of the tribe were present, besides many petty chiefs. One was heard to say, 'There is something in what we have heard just now. Buy European clothes, and enter these churches, and listen to what these teachers say, and never again say that we, your chiefs, stand in the way of your embracing the Gospel.' Kaka, an old chief, a thoroughly-hardened sinner, said, as he walked out of the church, 'What is this? the son of Soga has brought a darkness across our eyes to-day, and we are quite unmoved.' Another said: 'If these words do not awaken us, I pronounce ourselves the most incorrigible of people. I never knew that Soga was such an orator.' This sermon was delivered at the opening of a new church in Henderson, Kaffraria."

SANDWICH ISLANDS. — The history of the mission of the American Board at the Sandwich Islands is full of thrilling interest, and presents most wonderful triumphs of the Gospel. The statistics of this mission —

"Show that during the past year 827 new members have been added by profession to the church, while they have lost 661 members by death, and 100 by excommunication. This shows a net increase of 57, notwithstanding the fact that the population is not increasing, and the king and court are ill-disposed to evangelical effort. The total membership is now 17,397. The Micronesian Mission has received 144 members, and lost 22 by death and excommunication, giving now a membership of 415. At the Marquesas Islands 47 additions are reported."

CHINA. — The *Spirit of Missions* contains a very interesting letter from Bishop Williams, of the American Episcopal Mission, dated Shanghai, in which he thus speaks of Mr. Burlingame: —

"Mr. Burlingame has always been very kind and friendly to our missionaries at Peking, and has shown his kindness to me personally in giving me a circular letter, stating my object in coming to China, and recommending me to the kind offices of all mandarins from whom I may require assistance. It may prove of great value in my efforts to establish mission stations in the interior."

"He tells me that Wan Tsing, the present prime minister, is very well disposed towards Protestant missionaries, and says he wishes they would come in larger numbers to China, as they are engaged only in doing good. More than once, when Dr. Williams, and also when Mr. Scherzerowicz acted as interpreters, he has spoken thus favorably of Protestant missionaries, and expressed the wish that more would come to the country. He looks on the Romish missionaries in a very different light, regarding them very much as political agents."

MISSIONS OF THE AMERICAN BOARD. — From the "Annual Survey of the Missions," in the *Missionary Herald*, we learn that no special change has occurred during the past year in the missions, or in the general character of their work, but there has been, in some respects, gratifying progress.

The mission reports mention 15 more churches than there were a year ago (in all, now, 220); 17 more native pastors (101), and 29 more out-stations. The addition to the churches by profession, during the year, numbered 1,831. Progress in independence is indicated by larger contributions, in several fields, to various Christian objects, and the constantly increasing number of native pastors of self-supporting churches. The independent, self-supporting churches now number 62. But no great advance can be made into "the regions beyond," till the number of missionaries is increased. The whole number of missions is 18; stations, 98; out-stations, 61. The number of laborers from this country in the field is 34; native pastors, teachers, etc., 93; — total, 1,039; number of churches, including those at the Sandwich Islands, 229; church members, 25,588; theological, boarding and free schools, omitting those at the Sandwich Islands, 477; pupils, 13,292.

A NEW PUBLICATION. — The "American Board" propose to call upon their missionaries for sketches, anecdotes, and drawings, illustrative of mission life and work, to be published in one volume, largely illustrated. It will be an interesting work for Sabbath-schools, and just the work for presentation to the young supporters of the foreign mission schools. We would suggest that all the missionary societies publish a similar volume.

A REMARKABLE CONVERT. — A converted native of India is described by the missionaries as remarkable for meekness, self-restraint, calm judgment, acuteness, ingenuity, adaptability, power of becoming all things to all men, patience under hardships, and perseverance in accomplishing a fixed purpose. A few such converts would be a blessing to the Church in Christian lands.

ENCOURAGING FROM RUSSIA. — Oncken, the German Evangelist, writes to the *London Freeman*: —

"In Kirland upwards of 800 converts have been baptized within the last four months, and in Poland, 150. The prospects in Russia among my countrymen, are glorious indeed. In the South numbers of converts are waiting to be baptized, and to be united into churches of Christ."

Don't fail to read the following, from the same writer: —

"In Austria, Hungary, Switzerland, and the Danubian Principalities, as far as Turkey, wide doors are thrown open before us; but also we cannot obtain the little filthy lucre either from the rich English or the American Christians, to supply the brethren we might send, with food and raiment. Our poor mission churches are giving to the utmost of their ability, but are unable to meet the wants of a larger staff of missionaries. The want of simple supplies greatly retards the work. In the large city of Königsberg, where the church numbers 300 members, who reside within the walls of the city, the church has no chapel, and in May next will be ejected from the saloon they now occupy."

"Many of the golden opportunities now presented to preach the good news to the perishing millions, and for which we have prayed and wrestled with our God, and endued and sufficed, will be lost forever, for want of a few thousand pieces of gold annually."

GENERAL INTELLIGENCE.

BAPTIST.

The following baptisms in Boston churches and vicinity have recently taken place: —

Second Church, 10; Tremont Temple, 10; Charles Street, 4; Bowdoin Square, 6; Shawmut Avenue, 2; Twelfth Church, 2; First Chelsea, 21; Perkins Street, Somerville, 12; North Cambridge, 4; Watertown, 9; Brighton, 7; First Lynn, 21; Central, Salem, 6; Second Lawrence, 10; Woburn, 2; Malden, 6; Plymouth, 7.

At the Shawmut Avenue Church there is a special interest which has been increasing during the last month. Quite a number of conversions have occurred, and there is encouragement that God has a rich blessing in store for his people. In the Tremont Temple Church most pleasant meetings are continued, with new cases of conversion, and they are praying and looking for great showers of blessings. — *Era.*

Encouraging reports come from Chelsea, Lynn, North Cambridge, Salem, Rockport, and other places in Massachusetts, and souls are being converted daily.

The Baptist church and society of Westboro' have done a noble thing, in erecting a large, tasteful, and convenient church edifice, and near by a very neat and pleasant parsonage. The cost of this and the parsonage has been about \$25,000, and one wonders, after examining them, that they could have been built, in these times, for that sum. — *Watchman.*

The *Evangel* says there are 46 Baptist churches in California, with a membership of 2,500; and 36 Baptist churches in Oregon, with a membership of 1,481. In the former State, 30 pastors; in the latter, 16 pastors. — *Era.*

The increase of the Baptist denomination in this country the last twenty-five years, has been 69 per cent. in churches, 77 per cent. in ministers, and 98 per cent. in numbers. In the same, contributions for Home and Foreign Missions have increased 384 per cent.

CONGREGATIONALIST.

The Congregational meeting-house in Malden is to be enlarged by a wing on each side, making fifty additional pews, at a cost of about \$7,000. This is the same plan by which the church in Framingham was recently enlarged. — *Congregationalist.*

The Second Congregational Church in Greenfield, Rev. Mr. Lee pastor, is highly favored in finding the best of building material in a hill in their own village. It is a sandstone a little lighter and more delicate hue than the Portland. The society is building for about \$40,000, a church which it is claimed will be as good as some that cost \$80,000. — *Ibid.*

Of forty-six Congregational churches in Western Michigan, in the region of Grand Rapids, only ten are self-supporting. To raise the remaining thirty-six to a self-supporting condition, writes a correspondent, "is the object for which our young and now agent, Rev. Leroy Warren, is now laboring. He asks urgently for young men from the East, who will come out here and lead the way. He says there are six places in this vicinity where churches could be formed, if he had the men. The right kind of men can make this country. But let no man think this country can be made without spiritual bone and muscle!"

PRESBYTERIAN.

A HIGHLY-FAVORED CHURCH. — Seventy persons were received into the Cohoosink Presbyterian church, Philadelphia, on a recent Sabbath; about sixty of these making, for the first time, a profession of faith in Christ. These were, for the most part, the fruits of a blessed revival in the church during the past winter. The Rev. Mr. Muchmore, the pastor, purposes, we understand, to leave for Europe in the early part of May. Mr. Muchmore and the Rev. Dr. Alexander Reed, of Philadelphia, are delegates from our assembly to the General Assembly of the Presbyterian Church in Ireland.

ROMAN CATHOLIC.

BIBLE BURNING IN MASSACHUSETTS. — A correspondent gives us the following important intelligence: "I have one fact to lay before the readers of THE HERALD, and ask the serious attention of all who love the cause of our blessed Saviour. In one of our manufacturing villages, not far from here, and not one hundred miles from Boston, an agent of the Bible Society went through last fall, selling and distributing Bibles, distributing many among the French and Irish operatives of the mills. In this place is a Catholic church, and the officiating priest has lately made his boast that he was collecting them in from those to whom they were given, and using them for lighting fires, saying that he had Bibles enough to last him all winter for kindlings. Now where is the man who dares stand by the Catholic and say that they are not the bigoted, tyrannical people they formerly were? All they lack is the power; give them this, and we shall find them just as relentless in the persecution of Christians, as they were in the darkest days of Papal rule."

MISCELLANEOUS.

CALL FOR A NATIONAL SUNDAY-SCHOOL CONVENTION. — A National Sunday-school Convention was held in Philadelphia in 1868. At that meeting a committee was appointed to call another Convention, but for various reasons it was deemed inexpedient to call it for several years afterwards. Meantime the rise of the State Sunday-school Conventions into a great and growing power, has altered the face of the work. Several of these have taken action, looking toward the calling of a new National Convention. In June, 1868, at the International Convention of Y. M. C. A., at Detroit, a meeting of the Sunday-school laborers present was called, and it was voted to call an International Sunday-school Convention, and a committee was appointed for that purpose. Though there was the greatest desire expressed in almost every quarter for such a meeting, the Committee were forced, on several accounts, to abandon the calling of the Convention on the basis proposed, and to recommend the beginning anew upon a different plan.

Recognizing, therefore, the need there is for such a Convention for consultation in regard to plans of labor, in regard to methods of holding institutes, in regard to convention work and organization, in regard to normal instruction, in regard to State where State conventions are not yet organized, in regard to the relations of our work to the Sunday-school work in other lands, and realizing the fact that such a Convention is not only needed but demanded, the undersigned, on behalf

of Sunday-school workers generally, hereby call such a Convention to meet in Newark, New Jersey, by invitation of the New Jersey State S. S. Association and of the citizens of Newark, on the 28th of April, 1869. It is intended that it shall be a mass Convention, open alike to all who come, but every State Convention by its Executive Committee is invited to send a delegation not to exceed twice the representation of the State in both houses of Congress.

These delegates will probably hold a business session of representatives at some time during the sitting of the Convention.

Should the Convention prove exceedingly large, the citizens of Newark cannot be held responsible for the entertainment of guests beyond the reasonable limits of hospitality. Those who attend, therefore, cannot certainly count upon entertainment unless they have previously notified the local committee through Samuel W. Clark, of Newark, and received assurance that all the places for entertainment are not yet occupied. It is not expected, however, that the Convention will be too large for entertainment, and it is particularly desired that the active promoters of this work in all sections of the nation shall exert themselves to be present.

GEO. H. STUART, Chairman Com. of 1858.
Chairman Business Com. Penn. S. S. Com.
ALFRED PELTZ, Pres.
ALFRED TAYLOR, Sec.
RICHARD NEWTON, Rector of the Church of the Epiphany, Philadelphia.
JOHN S. HART, Editor.
I. NEWTON BAKER, Associate Editor, S. S. Times.
J. W. WEIR, Member National Com. of 1858.
M. A. WURTS, (Sec'y A. S. S. U.)

IMPRISONMENT FOR DEBT IN NEW YORK. — The attention of the good people of this city is just now aroused to the fact that Ludlow Street jail has been for years the receptacle of a very respectable class of unfortunate citizens, against whom some one was willing to make oath, maliciously or otherwise, that "to the best of his knowledge and belief the said debtor" was endeavoring to defraud him [the plaintiff] of his just dues. Our Irish jailors and a breed of lawyers, indigenous there and about the Tombs, have literally fattened upon the misfortunes of hundreds of victims whose integrity is unquestioned by those who know them best, and whose relief would be speedy were they anywhere else than in this jail. We trust that the petition to our Legislature, which is now being circulated for the modification of this law, will accomplish the object speedily. — *Evangelist.*

A financial aspect of the "failure of Protestantism," is presented in the course of an article in *The Methodist*, which we take to be from the pen of Professor Schem, who, as is well known, is one of our best informed religious statisticians. Comparing the missionary contributions of the two great competing parties of Christendom, he reaches the following results: —

"England and the United States are the most liberal among the Protestant countries of the world in support of Foreign Missions. But Germany has twelve missionary societies, the Netherlands ten, the Scandinavian countries six; and the aggregate income of these societies is steadily increasing, and swelling the total missionary revenue of the Protestant world, which, we believe, does at present not fall short of \$6,000,000 a year. Thus the Protestant population of the world, which numbers about 100,000,000, contributes annually about six times as much for missions as the 195,000,000 of Roman Catholics."

The Bishop of Natal has met with two severe accidents. The first was a fall from his horse. The second happened at the end of November, as he was coming home after a visitation. The Bishop's horse got into a hole some ten feet deep; the river being swollen, and the current strong, he was washed off the back of his horse, and rolled over some thirty or forty yards. Mr. Kirkman who was with him went into the river and brought the Bishop out. When the mail left on the 11th of December he had perfectly recovered.

SPURGEON'S CHURCH. — The annual meeting of the church of the Metropolitan Tabernacle, under the pastoral care of the Rev. C. H. Spurgeon, was recently held, when reports of the various branches of work were read. These show that during the past year the weekly offerings in the boxes at the doors for the support of the Pastors' College for educating young men for the ministry, amounted to £2,000, or nearly £40 per week, a large proportion of which has always been in pence. For the same object donations have been received to the extent of £4,300 more. For the relief of poor members £770 was contributed at the communion table; and a sum of £6,600 expended for the erection of almshouses for the aged. For Sunday and ragged schools, tract and other societies, collections made produced nearly £1,000; and a sum of £1,700 was lent to other churches for the erection of chapels in which to worship. Contributions for Stockwell Orphanage, about £7,000. All these amounts are in addition to the rents received for the seats, and are therefore purely the result of the voluntary principle, and make in all the noble sum of upwards of £20,000.

Our Social Meeting.

We ask the especial attention of our churches to this word on

CHURCH BUILDING.

Within the last few years church building in New England has assumed gigantic proportions, and all denominations have shared in the mania. The Methodist Episcopal Church has not been a whit behind the chief in this enterprise. The work of the last few years is only an index of what there is to be done, on the partially and imperfectly occupied soil of the Puritans. There is no one interest of our Church that reaches a sublimber height, and there is no department of our work, that has been permitted to drift along for so many years, without some master mind to give direction to the immense wealth that is being devoted in this way to the cause of Christ. There has been a great waste of money and the loss of fields of usefulness that we should have occupied. I am writing within a few miles of a town, where there have been two Methodist societies for more than twenty years, three or four miles from the centre; neither of them have been able to give a Preacher a comfortable support, and there is no prospect that they ever will be self-sustaining. After these years of comparative failure there has been an effort to establish a church in the centre of the town; but with the extremes of the town preoccupied and with these presages of failure before them, we can hardly hope for success. Through all these years of toil and expenditure, we should have planted ourselves

in the great centres of business and enterprise, and concentrated the scattered forces of the town, and we should have been a power that would have been felt and respected. Without any head, or efficient organization, many of the most inviting fields of usefulness are neglected by us, until they are occupied by others. Every preacher has his field to cultivate, and the Presiding Elder has as much as he can do, so that we have not any adequate agency in our Church in New England to look after these new openings, and to concentrate our efforts on the most promising location for new churches. There never has been a time when new openings were more frequent, nor when they were so big with promise. The time was when our members were few and scattered, but now we find them everywhere, and in these new centres of business that are multiplying every day there is a fair proportion of Methodists. With our present system these new appointments must be occupied by young and inexperienced ministers to a great extent, who have small families, and can get along with a limited support, or be neglected altogether; therefore the responsibility of locating and building churches, rests in a great measure on them. It may be said, that this work belongs to the laity; I will admit it, but every one familiar with our history, knows that in most of our new appointments this work must be pushed forward by our preachers. But few have any adaptation for the work, and less that are willing to engage the second time in such an enterprise. When a man, by over-work and a partial support has succeeded in completing a church, he listens with pleasure to the harmonious verdict of stewards and Presiding Elders, that they must increase the salary of his successor, so that they can take rank with the first-class appointments; so he asks for a place where this preparatory work has been done, and his responsibilities will be less, and he can apply himself to his one work. The *Church Aid Society* was intended to meet this felt want in the Church, and it has done good, and is worthy of the confidence and support of the entire Church, but it only partially and imperfectly meets our present necessities. What we want is some plan that will increase the confidence of our men of wealth in our financial management, and consequently their liberality in this direction. We want some agency by which we can go into the "regions beyond" and be among the first that shall enter these new fields that are multiplying at home, and make the impression that we come to stay. While we lament the depletion of many of our rural towns, we are more than compensated by the new and rapidly growing centres of business and enterprise, that can be found everywhere among us. I have no sympathy with the idea, that we are to neglect church building, in these new and growing centres of business, until the pressure of responsibility on a few becomes so great, that they feel as though they must initiate an enterprise, from which they have shrunk through their life-time. The want of an agency to make the burden tolerable has resulted in the loss of men and money, and added greatly to the labor and expense of ultimate success. After the neglect of years we often worry through church that might have been done with comparative ease at first. Mr. Editor, I did not intend in this paper to point out the remedy to the evils that are so often seen and felt, but I wish to say that I have been surprised at the death-like silence that has reigned through the periodicals of our Church, through these years of such struggling activity in this department of our work. Other financial interests of minor importance have been guided by the best talent of our Church; while this, which towers above all others, with its freight of millions, has been left like a ship at sea, drifting at the mercy of the winds, without a master mind to guide it.

An important word is this by C. H. S. upon the

NECESSITY OF CONVERTING THE HEATHEN.

The heathen, by far the greater portion of them, are anything but innocent and conscientious followers of the law of nature. Child murder, unkindness to parents, dishonesty, lying, and bloody cruelty abound among them to a degree, of which the wickedness of Christians, great as it is, can furnish no adequate idea. And if, by some rare advantage of temper and situation, a comparatively innocent and holy man be here and there met with, like "a fire brand plucked out of the burning," this is but a fresh encouragement to make known the ways of peace to the multitudes who are perishing, and to give to those few, who make so good use of their imperfect lights, the far greater help and comfort of the Gospel. Be sure, my friends, it is not a needless task which He who knew all things, undertook, when He came to give light to those who sat in darkness. It was no superfluous revelation to confirm which so many miracles were wrought, so many prophecies delivered, so pure and precious blood poured forth on the rocks of Calvary. It was no needless labor which Christ imposed on His apostles, to go and preach His Gospel unto every creature, nor is that an idle and unmeaning prayer which we are taught to utter in the words, "Thy Kingdom come!"

Mira Adelaide sends some verses with the prefix, "Written for the loved ZION'S HERALD — if worthy." That affectionate word makes them worthy.

THE AUTUMN WINDS.

The autumn winds, with voices low,
Thro' barren woods are roaming sad;
They seem to talk of the Long Ago,
Its hours, its words and laughter glad.

They speak of joys that were long since dead;
They step o'er the graves of hopes once bright,
They whisper of dreams that quickly fled,
To leave in the heart but winter's night.

Sad autumn winds, I do love ye so!
For our Saviour's brow ye oft caressed,
And caught your sadness from His woe,
That from His anguished bosom pressed.

I love ye so! then hopefully speak;
Scatter the clouds that linger so long;
Kiss away the tears that stain my cheek;
Lull me to sleep with your low, sweet song!

An old parent wisely says

ONLY THINK!

All virtuous young people have delicate sensibilities; and they cannot be handled without "withering." No honorable one will touch them, without "paying damages" lawfully. Mothers! Do you "know enough to go in when it rains?" Then keep your daughters out of "promiscuous" dancing, or "kissing" parties: and let not the foolish or Romish priests trample your flower gardens. Remember there is a wicked one, "who goeth about, seeking whom he may devour," in a very stealthy way, nowadays, as ever.

The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.

Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

BUYING TREES. — The time is rapidly approaching when some of our friends will be wishing to purchase trees. A few words of advice, we hope, will not come amiss, from one who has had years of experience in buying trees. All wish to purchase as cheaply as possible, but cheap trees are generally the dearest in the end. Always buy good trees and get them as cheaply as they can honorably be obtained. It is generally better, if possible, to buy trees near home, for thereby you save the cost of packing and transportation, and what is of far more consequence, you get them in fresher and better condition, and they will be more likely to live and thrive. Then always buy of honest and reliable nurserymen, those who will give you just what you buy and not do as it is said a dealer in trees — not a regular nurseryman — once did. He was in the habit of going about and buying up pear-trees, no matter what the variety was, so as they were thrifty looking and large trees, and then marking them with the names of the varieties that were the most salable. It so happened that he sold a gentleman a tree, calling it a Bartlett, which, in a few years, gave fruit which proved to be worthless, being only a miserable Button pear. The gentleman, some time after, saw the tree-dealer, and told him that the tree he sold him for a Bartlett, bore only a worthless wild pear, and asked him what he meant by selling him such a tree for a Bartlett, and thus cheating him; to which the tree-vender replied that none but a fool would expect a tree to bear Bartletts the first time. Now, while we are unwilling to believe that there are many in the nursery business that would be guilty of such a thing, there are those who buy and sell and speculate in trees, who would do just that if they could. In proof of this assertion, we give the following which came to our notice one day, in a city not far from Boston. We met a friend one day, some years ago, on the south side of Quincy Market, who had in his hand a large grape-vine all coiled up and nicely tied together. We asked him what he had been buying, and were told that he had secured a large Concord grape-vine at a cost of five dollars. Now, as this was about the second year after this valuable variety was sent out, and all the plants that were offered for sale were in the hands of a few, and as we saw that the vine our friend held in his hand was only a wild one from the woods, we immediately asked him where he obtained it, and told him what it was, and he took it back at once and received back his money. The person he bought it of was no nurseryman, but a seller of trees and a swindler. It is always better to deal with honest, reliable men, and especially so in fruit-trees, for most people are unable to tell whether they are true to name or not until they come into bearing, and then they have lost several precious years. When it can be done, it is better to go with the wagon, load on the trees, cover them up well as a protection against the sun and drying winds, and then get them into the ground again as soon as possible. There is another good reason why this is better than to have them from a distance, for in packing trees to be transported in bales or boxes, the temptation is very great to shorten the roots too much, and though the trees may live, they will not make the growth they otherwise would. Accidents and mistakes will happen in the experience of all nurserymen, and even with dealers in trees as with other men, so that they may sometimes be condemned when they should not be. The same may be said of dealers in seeds; complaint is frequently made that they sell old and worthless seeds, when the fault is with the purchaser, who pursues a wrong course and fails to get the seeds up, while another, who better understands his business, will succeed perfectly. We would not judge any class of men harshly, but we repeat, buy your trees near home if you can be suited, buy only of reliable men, and then take all proper steps to get your trees in as good condition as possible.

EARLY GOODRICH POTATO. — A correspondent sends us the following as the result of his experience with this variety. "I planted in my garden last year a considerable quantity of the Early Goodrich potatoes. The soil was a light loam, but well manured. There were potatoes enough in number, but a very large proportion of small ones, and none of them really good for table use, although they remained in the ground till after they were ripe. They were all hard hearted, and no amount of boiling would soften them." J. O. T.

We are more and more confirmed in our opinion every day concerning this variety. It is not a good table potato. The yield is large enough, and the variety is not so liable to rot as some others, but when compared with the best potatoes for quality, it ranks as third-rate.

SALT AS A MANURE. — The same correspondent sends us a few words concerning the use of salt. "Salt with me, when used as a manure, has produced decidedly good results on cabbages, cauliflowers, and onions. I have applied it in the form of strong brine, and have also sown it upon the beds broadcast, just before a shower, or during a storm. From my experience I am led to believe that on the vegetables mentioned and on asparagus it may be profitably used in sufficient quantities to kill most of the weeds. I propose making some experiments to test its value the coming season." J. O. T.

The Righteous Dead.

[We regret that we have once more to remind our friends that obituary notices are published according to the date of the decease. We are yet two months behindhand. We don't forget, or overlook any communication that gets into our hands; so our brethren must exercise that Christian patience they admire and inculcate.]

Died, in Greenland, N. H., Jan. 21, in the 88th year of her age, Mrs.

SARAH L. BERRY, one of the oldest and most worthy members of the M. E. Church.

It was while listening to a discourse delivered by her beloved pastor, the late Rev. Dr. McClintock, (a celebrated Orthodox divine of that period), she believed she obtained a pardon of her sins through Jesus Christ her Saviour. But a natural timidity of disposition, and the timidity of that pastor (which occurred shortly afterward), precluded her from making a public demonstration of her faith; and it was not until the itinerant Methodists made their appearance in her native place, that she openly espoused the cause of Christ. She attended their meetings, and influenced her husband to accompany her. They became intensely interested in a great religious awakening, realized under the labors of the late Rev. Alfred Medcalf, of which they both became happy participants. A new society was organized, a Methodist Church formed, and she and her husband did much toward the erection of an edifice, and contributed to the support of this church and ministry the remainder of their lives. On hearing of the severe famine in Ireland, two years since, she sent freely of her purse and wardrobe to their relief. The minister of the Gospel, of whatever sect or creed, ever found her mansion to be an open welcome hospitality; and she was a frequent dispenser of charities that the world knew not. All of her surviving children are members of this same communion, from which their parents have separated. Her anxiety for their spiritual welfare exceeded every other. She has gone; but her children feel that the memory of her virtues remains, like a trailing light, to guide them on their upward course, till not one loved one shall be missing there.

Mrs. SARAH SLATER died in Washington, Me., Jan. 2, 1869, aged nearly 90 years. She was a short sister. She was born in Jefferson, Me., married young, and moved to a short time in the town of Washington (then a wilderness), where she gave birth to the first child born in that town, who is now living, at the age of 69 years.

Sister Slater was converted forty years ago, together with several of her children, and has adorned her profession by being a perfect pattern of piety and meekness. She was beloved by all who knew her best. She died in full exercise of her reason; and after her lips and tongue were cold, and nearly paralysed, she was heard to repeat these words, "Hallelujah! Blessed!"

H. MURRAY.

ZANON PARSONS died in Pelham, Mass., Jan. 22, 1869, in the 74th year of his age. When Methodism was introduced into Pelham, in 1821, by the Rev. Isaac Stoddard, Father Parsons was one of the first to embrace its teachings, and connect himself with its organization. During his subsequent years he maintained his devotion to the Saviour, and his attachment to the Church. His religious life was marked by deep feeling and transparent sincerity. Every one believed him to be a good man. He was very regular in his attendance on the means of grace, and very faithful in discharge to lead sinners to Christ. As a steward, he was quite exemplary in performing the duties of his office; and was ever ready, to the full extent of his ability, to bear the pecuniary burdens of the cause. As a class-leader, he was very affectionate and successful; and as a trustee, he worked hard to secure a house of worship for the society in this town. In a brief sentence, we may say, Father Parsons was a good, affectionate, noble, Christian man.

For two or three years past, he has been gradually failing; and, during the present winter, has sank rapidly. But he was fully prepared. In answer to every inquiry, he repeated his full reliance upon Christ, and his willingness to leave earth. "I now leave two or three days before his death, I prayed by the stupor in which he died. After gently rousing him, I prayed by his side. He responded by a low, but hearty "amen." This was his last religious exercise upon earth. He gradually declined till his spirit passed to the better land. JOHN NOSS.

Pelham, Feb. 27, 1869.

MARGARET HALE of Winchendon, died Jan. 6, 1869, aged 84 years. Sister Hale was converted to God when young, and through a long life of care and outward service maintained an irreproachable Christian character. She joined the Church when 20 years of age, and lived a pious life for half a century. No one could visit her, in her latter years, without being impressed with her saintly character. Her well-worn Bible occupied a place near where she usually sat, and close by was the place of prayer, where she often held communion with God. Religion eminently fitted her to discharge the duties of a wife and mother in a faithful and happy manner, and fill up the measure of a long life with fidelity and usefulness.

She was sick but a short time, nor needed she longer to arrange for her departure. When taken sick, she said, "My work is done, and I am ready to go." Thus, after having faithfully served God and her generation through life's long day, she reclined upon the couch of faith, and gently fell asleep in Jesus.

Mrs. ANN PARSONS, aged 48 years, departed this life, in this city, Jan. 6, in peace and triumph, after a brief but very painful illness. She was a faithful and devoted member of the Church Street Church. Death came suddenly, but did not find her unprepared. Her all had been consecrated to God, and she was ready to do her best. As we knelt by her side in prayer, she said, "Do not pray for my recovery, but only that I may be sustained." We inquired, "Does Jesus save you now?" She replied, "Yes, he saves me, saves me, saves me." Earnestly she exhorted all who came into the room to be the disciples of Christ; and then, her work ended, the Master received her.

L. R. S. B.

CALVIN BUCKFORD, aged 25, died at the residence of Mr. L. Green, in Trey, Me., Jan. 27. He served his country three years, and received two wounds, by one of which he lost a foot. He returned from the army a confirmed invalid. He sought and found salvation at his earliest opportunity after arriving home, and was baptized into the Christian faith.

R. S. DIXON.

HARRIET T. NELSON, wife of Hans Nelson, died in Biddeford, Jan. 1, 1869, in the 71st year of her age.

Sister Nelson was one of the oldest members of the Church in this place. She and her companion, that she has now left behind, united with the M. E. Church when their place of worship was an old attic in Saco, with rough planks from the mill for their seats. She died in the faith, her vice completely.

J. McMICHAEL.

Biddeford, Jan. 23, 1869.

THOMAS WORCESTER died in Portland, Jan. 23, aged 59 years. Bro. Worcester experienced religion in Portland, at Chestnut Street Church, under the labors of Dr. Webber, in 1829. He was ever found faithful in the office of trust committed to him by the Church, and his social qualities and Christian deportment greatly endeared him to all who knew him. On the morning of the day he died, his physician and friends were much encouraged concerning him. But suddenly he felt he was dying. The physician was called in, but before he arrived, he had entered his rest. Sweet memories cluster around his pure, exemplary life. His record is on high. May the widow and the fatherless be comforted.

Portland, Jan. 23, 1869.

S. F. WETHERKEE.

In Winchendon, Jan. 25, ANASTASIA S. WATSON, aged 27 years. In her sixteenth year she sought and obtained a saving "knowledge of the truth as it is in Jesus," and joined the M. E. Church, to which she was firmly attached to the day of her death. The religion she sought and obtained in youth and health was her support in sickness, and disarmed death of his sting.

W. P. PENTECOST.

Winchendon, March 5, 1869.

Mrs. SARAH BAXON died in Norway, Me., Jan. 29, 1869, aged 84 years and 6 months.

At the time of her death, she was probably the oldest member of the M. E. Church in the State. She was converted under the labors of Rev. Joshua Taylor, and united with the Church in 1799 — her membership covering a period of 70 years. She was endowed with extraordinary powers of mind, a great reader, and a memory of persons and events truly wonderful. She retained her mental powers most remarkably to the last days of her eventful life. Only a few weeks before her departure from the scenes of earth, in a class-meeting, she gave a clear and thrilling relation of her conversion and uniting with the Church of Christ. She described Father Taylor, and the place where what he stood upon when he addressed the people of worshipers; the text was repeated, and the joys of that happy day lived again in the hallowed memories of the hour. She remarked that she rode thirty miles on horseback, with a child in her arms, to attend a quarterly meeting, and units with the Church. She loved Methodism — its doctrines, its sacred songs, its prayer and class meetings, and joyous shouts of praise — and yet here was a large charity, embracing the lovers of Jesus in all branches of the Church of Christ.

She died in sweetest memory the names of Merritt, Soule, Mudge, and other itinerant heroes, who traversed the wilds of Maine to plant the seeds of life, which have produced such a glorious harvest. She was a decided, earnest, happy Christian. She closed her last testimony in class with the following lines of an old hymn: —

"Soon the joyful news will come,
Child, your Father calls, come home."

Only a little way from that the summons came, and she sweetly responded, "I want to be at rest with Jesus."

South Paris, Feb. 16. J. C. PERRY.

In East Salisbury, Mass., Jan. 1, 1869, Bro. MOSES BARTLETT, aged 70 years and 8 months. For many years he was deprived of the privilege of public and social worship with his brethren, on account of extreme deafness, and during the last few years of his life was afflicted with lameness so as to confine him to his house. Suddenly and unexpectedly, at about noon, Jan. 1st, the summons came from his Master, and the spirit took its everlasting flight, we trust to dwell with God forever. "I am also ready, for in such an hour as ye think not, the Son of Man cometh."

JOHN CURRAN.

The Secular World.

WORDS FROM WASHINGTON.

March 11, 1869.

AN EXCITING WEEK.

There was not more interest aroused by Andrew Johnson's pronounced recreancy after the 2d of February, 1866, than has followed the Cabinet announcements of President U. S. Grant. The latter was, indeed, more of a surprise than the former, though of course the feeling was altogether of a different character.

Surprise constituted a large element in it. We have followed each day with wilder rumors than those of the preceding one. There was undoubtedly great surprise felt at the nominations. Mr. Stewart had been talked of a little, but chiefly by the toasts and water Conservatives of the *Round Table* school. As for Mr. Borie, very few persons had any idea as to who he was; and as it would seem, he is placed in the Navy Department as a convenient screen for Admiral David D. Porter, who was telegraphed for at Annapolis, and is now engaged in the instruction of Borie. Mr. Washburne's nomination was regarded by every one as a temporary matter. So it turns out. Gov. J. D. Cox's nomination was one which sincere and earnest Radicals took most to heart. He has not been for three years, and is not now, in sympathy with the Republican policy of Equal Rights. Corrupted by the Sherman influence — which is politically bad — he declared, when nominated for Governor in Ohio, that the Union had no place for the Negro in its borders, and slandered the soldiers then returning to their homes, by declaring that the prejudices they held were so strong as to prevent them living in peace with men whose blood had, equally with their own, dyed the flag in the rich crimson of patriotic veins. Gov. Cox had never lifted voice or pen during all the three years past in support of the great issues that pressed on our decision. When human rights were in the balance, he discussed — finance. What wonder was it, that when capitalized wealth was at one end, and studied indifference to live issues was at the other, that many of us were staggered? But it comes out right in the end. Mr. Stewart returns to his dry goods, and a statesman takes his place. Gov. Boutwell is equally as competent as Mr. Stewart to collect the revenue, which was the sole recommendation urged on his behalf; and more than that, he is a sagacious and experienced man of affairs, — a statesman, known and tried before the country. There is one advantage in the change, which men having practical knowledge of administrative matters regard with satisfaction. Gov. Boutwell is, as Mr. Stewart would not have been, in full accord with the financial leaders of the House of Representatives — Messrs. Schenck and Dawes, the former of whom will be Chairman of the Ways and Means Committee, and the latter that of Appropriations. The same is true in the Senate, also. This fact must necessarily facilitate business.

As the Cabinet is now constituted, the general gratification is very good. Gov. Fish is not deemed a very brilliant man, but he is of more than average ability, fair experience in public life, of "eminent respectability," of the old and courtly Whig stripe. Some one describes him as a pale reflection of Edward Everett, which probably is not quite just. He will be likely to manage the State Department smoothly, and yield in all matters very graciously to his chief. Gen. Grant, on the whole, means to be the head of this concern, within the limits of his position, as he understands it. The Naval Department will be run as Admiral Porter wants it. Judge Hoar, it is conceded, will not remain. In all probability he will go on the Supreme Bench. The bill reorganizing the Court, is almost sure to pass and become law. There will be another Associate Justice to appoint. There is considerable curiosity to know how Judge Hoar came to be appointed in the first place. His name was a great surprise to Massachusetts, and his brother, the new Representative from the 9th District, knew it not until the name was made public. Cresswell's nomination is regarded as an excellent one. He is an able man, of remarkable fitness for public office. I learn that the Hon. T. L. Tullock will, in all probability, receive the appointment as 1st Assistant Postmaster-General, a place for which he is eminently qualified, both by ability and experience.

GENERAL NEWS.

The election of the Rev. Dr. Newman, of Louisiana, as Chaplain of the Senate, was a compliment to unwavering and devoted loyalty and large ability, well earned; and sure to be viewed with satisfaction by the Church of which he is so distinguished a divine, and by all who know his eminent services in Louisiana. The citizens of the Federal City congratulate themselves on the pastorate of the reverend gentleman over the Metropolitan Memorial Church. This assignment, like that of others made in this city, gives general satisfaction.

The congregation of the new church promises to be large, and the recent pew-lettings were quite profitable. Under the sincere and fervent piety and eloquence of Dr. Newman, the church can hardly fail to be a "shining light."

The last week has been to the Methodists here, one of as great interest, as to the politicians generally. The presence of the East Baltimore Conference, with the long distinguished visitors attending it, has been productive of the utmost interest. The meeting in relation to Lay Representation was very largely attended, and aroused attention to the important subject it discussed.

The Annual Conference of the Methodist Protestant Church has been in session in Georgetown. It is quite largely attended, and a commendable degree of attention is excited.

KOSMOS.

The State Temperance Convention met last Thursday, in this city. Rev. Dr. Eddy was chosen President. He made a very happy address, full of point and pith. He urged the restoration of the old law, word for word, and letter for letter, and declared that nine tenths of the Republican party would repudiate it, if it repudiated Prohibition; a sentiment that was enthusiastically cheered.

Rev. Dr. Miner submitted resolutions, of which these were the last, and most important: —

"Resolved, That experience has taught no lesson more clearly than the capacity of the lighter intoxicating drinks to produce every degree of intoxication; and that to permit their sale as a beverage, in a law professedly prohibitory, would be sure to result in political, legal, and moral failure and disgrace."

"Resolved, That if the Republican party of Massachusetts shall seek to save its life by shrinking its duty to this great cause, it will lose it; but if it shall risk its life in the fearless discharge of duty, it will ennoble and preserve it."

He followed these with a vigorous speech, devoted chiefly to proving that light beverages were as harmful in their results as stronger spirits.

In the afternoon, Rev. I. J. P. Collyer advocated the restoration of the old law, as of the first necessity. He said: —

"If you will give us back the old Prohibition Law, we will stand by our side next fall, and so long as we may live, but if you do not, we will confront you at every step you take in the next political campaign."

Gen. Neal Dow made an able speech on the main question. He said: —

"The license men were sure to be beaten, for they were not acting in accordance with the interest of society. If they had never been in traffic in liquor, and a proper time was made to begin that trade, the business community would be almost a unit against its introduction, for they know the great injury which would result therefrom, by diverting so much capital from other trades. No man would deny that a grog-shop was an open and almost irresistible temptation to destroy the young and inexperienced, body and soul, and yet men who professed to be Christian men, came before the community and advocated traffic in liquor. He was surprised, he said, that any Republican politician should favor the licensing of grog-shops; for every one of them was a Democratic rifle to kill off Republican voters."

Mr. Wm. B. Spooner favored a modification of the law, so as to permit cider to be sold, not to be drunk on the premises. Hon. James M. Usher, Mr. Gardner and Mr. Judson, favored the opposite view. The Convention was a success.

The Symphony Concerts closed last Thursday, with a programme of rarest quality. Three selections were from Beethoven, the Seventh Symphony, Triple Concerto, and Leonora. They were rendered in the finest style of art. Music Hall has been crowded at these afternoon entertainments, and deservedly so. People run after operas, balls, plays, and spectacles of the rivel exhibition. We rejoice that large audiences gather to listen to these perfect harmonies, the fulness of musical genius. An extra concert, for the benefit of the Institute of the Blind, is to be given, Thursday, April 1. All who wish to hear the very best music, rendered by a full orchestra of about a hundred performers, in a style fully equal to the best European art, and at the same time to aid one of the most useful and most useful of charities, should secure tickets early, for this final concert of the season.

The children of the Blind Asylum are making a tour of our chief towns and cities, giving exhibitions of their training in studies, gymnastics, and music. They drew an immense house in Boston. They will, we trust, in the country cities and villages. Their cause is of the best, and their entertainments are plaintive and pleasing. They need new buildings, and these exhibitions are to create a fund for that object. Let all our towns give these sightless children their blessing.

REVIEW OF THE WEEK.

The first law signed by President Grant is that to strengthen the public credit, to which he affixed his signature about 3 o'clock on the afternoon of the 18th. This is a good beginning; but President Grant himself does more to strengthen public credit than all the laws in the statute-book.

The United States Army is to be reduced, and consolidated into twenty-three white and two negro regiments.

The Tenure-of-Office Bill has called forth an animated and protracted discussion, the past week, in the U. S. Senate. The repeal of the law seems probable.

Two attempts were made, on the 18th, by convicts at the Sing Sing prison, to escape. In the first instance, five prisoners got away, after killing one of the guards. The second attempt was not so successful; no one escaped, and two convicts were badly wounded.

Three men were killed, on the 18th, near Titusville, Penn., by the explosion of a powder magazine.

There was a report, the first of the week, that, in a battle with the Indians, General Custer was captured. Later reports do not confirm this rumor.

Dr. Mudd reached Baltimore on the 18th.

In the Massachusetts State Senate, on the 17th, a communication was received from a committee of citizens, presenting to the State a marble bust of the Hon. Charles Sumner. In the same session, a motion to reconsider the rejection of the bill to authorize the opening of the public libraries and reading-rooms, on the Lord's Day, was lost. The friends of the measure, who are generally men of no religious professions, atheists and the like, are not much cast down by their ill-success in this measure. "Revolutions must succeed," they say. They are determined to break down the New England Sabbath, if they can. Is there not power enough among God's people to resist this nefarious design?

Boston is now agitated with the question as to the location of the Coliseums for the forthcoming Peace Jubilee. A remonstrance against its erection on the Common is being signed by a large number of our most respectable and influential citizens, and we do sincerely hope it will have the weight it deserves. We are most decidedly opposed to the erection of anything approaching the dimensions of a house on our Common, whether for a day, a week, or a month.

Cover the parade ground, during the best months of the summer, with this great, unsightly building, and not only will the rural beauty of the Common be destroyed, but the tens of thousands of children, who have no other playground, will be deprived of a place for recreation, which to them is happiness, health, and life. Put the building on the Back Bay, by all means.

Our foreign news is not unusually important. In the second reading of the bill for the disestablishment of the Irish Church, on the 18th, Mr. Dinsdale addressed the House of Commons, when he argued that the connection between Church and State was a necessary one; the former rendered the State religious, investing its authority with the highest sanction. This scheme was likely to destroy religious freedom and toleration.

A strong protest, signed by over one thousand Irish noblemen and land owners, against Mr. Gladstone's bill, has been published.

The constitution soon to be submitted to the Spanish Cortes is said to guarantee complete civil and religious liberty, but claims Catholicism as the religion of the State. The Cortes had a noisy time over the military conscription question, the ministry charging two members with endeavoring to incite a revolution among the people, and a mutiny in the army.

The English Government has announced its intention of laying before Parliament a uniform and permanent extradition law. A slight earthquake shock was noticed on the 16th, in Lancashire, England.

STUDENT. — Not that we know of; though we hear of "clerical hats," and "clerical coats." However, try J. A. Jackson, 101 Court Street, and we think he will suit you to anything in the shape of a head covering, at the most reasonable rates. He can give you a cardinal's hat, if you wish it, without going to Rome for one.

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Rev. Dr. Huntington preached his farewell sermon on the 20th, in Emmanuel Church, Boston. He is to be consecrated Bishop of Western New York on the 7th ult.

Acknowledgments.

C. L. McCurdy and wife return their thanks to the good people of Leominster for a donation in money and valuable articles, valued at \$50.00.

Rev. F. T. George and wife acknowledge the receipt of \$80.00, mostly in cash, a donation from friends in Barre, Mass.

The Malden Methodist Church raised \$725.00 for the Missionary Society. We doubt if any church in the connection has done as well, in proportion to its wealth and numbers.

On the 18th inst., the Malden Church gave their pastor, Rev. T. Burton Smith, a donation of \$210.00.

Rev. G. Beckwith, pastor of the M. E. Church in East Somerville, gratefully acknowledges the gift of \$33.00, in cash and other valuables, from a surprise visit of the church and congregation.

Business Letters received to March 20.

C. F. Allen, R. G. Adams, F. C. Ayer, H. H. Arnold, R. G. Adams.

M. J. Blake, Geo. W. Brewster, Samuel Bessie, John E. Baxter, Sanford C. Baker, Jas. D. Butler, L. T. Brown, J. M. Bush.

John Cobb, Thos. Cookson, J. J. Cummings, Newell N. Collier, J. A. Chapin, Caroline Calkins, W. H. Crawford, H. H. Caldwell.

D. S. Dexter, E. Davis, Chas. O. Donham, Luther P. French, 2, N. Fellows, E. H. Friebe, H. W. Follett.

J. H. Gaylord, C. Guild, Benj. Gilson, F. Groenon, Susan Gould.

W. H. Hatch, Wm. H. Harris, Augustus Hardy, Eichard and J. Hinton.

J. D. King, G. Kringle.

Josiah Lee, J. S. Little, A. S. Ladd, Geo. U. Lampson,

J. B. Lapham.

James H. Mason, Geo. Mann, N. H. Martin, E. Martin, C. N. Mervilford, H. W. Miller, R. V. March.

J. A. Munro, J. C. Prescott, E. H. Purce.

Montgomery, B. H. Rollins, J. D. Reyna.

E. J. Storer, L. D. Wardwell.

Methodist Book Depository.

Money Letters received from March 13 to March 20.

B. S. Arey.

W. Bryant.

J. S. Caldwell, L. J. Cunningham, W. H. Crawford, B. W. Chase.

J. A. Dean, E. R. Drummond, I. Downing.

J. C. Flanders, N. Fellows.

S. Hamlen, J. E. Hawkins, Thos. Hillman, C. E. Hall,

J. H. Hale, Hitchcock & Walden, E. N. Howe,

H. J. Ladd, J. Livesey, A. S. Ladd.

W. R. Pitman.

S. Quincy.

F. M. Sherman, I. E. Smith, 2, U. Spalding, A. Sander-

son.

A. S. Townsend, B. Terry.

J. H. Ward.

[Hereafter we shall not publish any but Cash Letters.]

JAMES P. MAGEE, Agent, 5 Cornhill, Boston.

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Commercial.

MONDAY, March 22.

MONET. — There is little, if any change in the money market since our last report. Rates continue firm. Bank depositors, whose accounts are valuable, are, however, "considered" favorably in charge, generally paying from 7 to 7½ per cent., although 8 is not an unusual charge; but outside paper stands a poor chance of negotiation, high grades and the offer of high rates of interest not being powerful enough to make it move freely. The first quality is offered at 8 to 10 per cent., and there is a good deal of good out-of-town paper, which can be obtained at much higher rates. In call loans there is very little doing, and rates are reported at from 7 to 8 per cent. on government collaterals. Government securities were higher, in sympathy with the advance in London, and an increased demand from foreign brokers. We quote: —

6's — 5-20's — 10-40's

\$1. '62. '64. '65. '66. '67. '68. '69.

116 119 115 117 118 112 113 106

In London, Consols are 93; U. S. 5-20's, 83.

Gold in New York, 131.

GENERAL BUSINESS. — Flour continues dull, with no change to notice. Corn is also dull, and sales are in small lots. Oats dull. Rye quiet. Shorts short. There is a firmer tone for Provisions, and a better feeling among holders. The prices of Pork are firmer. Beef is in fair request. There is more inquiry for Butter; the best grades are very firm. Cheese continues without change. The market for Eggs is steady, at 25c. per dozen. Beans dull. Apples firm; for Dried, there is a moderate demand. For vegetables of all kinds, the market rules steady and quiet. In Cotton there is no change, and the sales are light.

The demand for both Wool and pulped Wool, during the past week, has been light; and although the market has been visited by a goodly number of manufacturers, yet their purchases have been small. With the exception of those grades which are not to be found except in small lots, manufacturers generally have a fair supply, and although the stock here is much reduced, and the new clip is likely to prove later than last year, yet the stringency in the money market, and the depression of woolens, restricts the sale of Wool to small lots.

The market for Dry Goods has been a little more animated, but the volume of trade is light, and confined largely to those houses who have made extra exertions to secure it. There was probably never a year when atmospheric influences have operated so unfavorably for trade during the present one.

ZION'S HERALD.

WHOLESALE PRICES.

BOSTON MARKET—MONDAY, March 23.

Coal, per ton. Produce.

Cannel.....	217 00	19 00	Butter, lb:
Anthracite.....	20 00	19 00	N. Y. & Vt. extra..... 45 00
" retail.....	19 00	19 00	do. good..... 44 00

Cotton, per lb.

Ordinary.....	65 00	25	do. good..... 65 00
Common.....	65 00	25	do. best..... 65 00
Low Middling.....	26 00	25	do. medium..... 26 00
Middling.....	26 00	25	do. poor..... 26 00

Good Middling.....

Domestics, per yd.

Seamstress' Shiftings.

Standard 4-4.....

Medium 4-4.....

Drills, brown.....

Print Cloths.....

Cotton Flannel.....

Prints.....

Stripings.....

Turings.....

Denims.....

Gingham.....

Mous de Laines.....

Carpetings.....

Fish, per qtl.

Large Cod.....

Medium Bank.....

Small.....

Hake.....

Haddock.....

Mackerel—Bay.....

No. 1 " bbl.....

No. 2 ".....

No. 3 ".....

Mackerel, shore.....

No. 1 " bbl.....

Alwives.....

Salmon.....

No. 1 " bbl.....

Herring, H. box.....

Sealed.....

Pickled, P. bbl.....

FLOUR, per bbl.

Western sup.....

Common extra.....

Medium.....

W. & Ohio.....

Michigan Fam.....

No. 1 ".....

St. Louis.....

good & choices.....

Baltimore fam.....

China, choice.....

Rye Flour.....

Corn Meal.....

Grain.

Corn, per bushel.....

West'n Yellow.....

Southern.....

W. & Ohio.....

Ont., Western.....

Oats, Southern.....

Oats, Canada.....

Rye.....

Shorts, P. ton.....

Fine Feed.....

Middlings.....

Marriages.

In West Dunbarton, March 9, by Rev. E. D. Hall, Jesse M. Northern to Mrs. Lydia F. Lewis, both of Pembroke; by the same, March 12, Flora Josselyn, of Kingston, to Miss Grace Eliza Beane, of Pembroke.

In Haverhill, N. H., March 10, by Rev. Jas. M. Bean, Henry Merrill to Miss Helen C. Currier, both of Haverhill.

In Rockville, Ct., Feb. 25, by Rev. J. W. Willett, Samuel C. Carpenter, of Edgewood, II., to Mrs. Elizabeth N. Strong, of Ellington, Ct.; March 2, F. A. Stevens to Miss Sarah E. Crane, both of Rockville, Ct.

In Henrietta, Feb. 21, by Rev. W. H. Jones, Madison H. Howe to Elmira L. Fitch; Feb. 22, Charles Mackie to Mrs. E. C. Fowles; March 7, Edward C. Dow to Rosina E. Chase.

In Strong, Me., March 12, by Rev. George Wingate, Alden J. Blithes to Miss Rose A. Hunter, all of Strong.

Deaths.

In Watertown, Feb. 4, Emma G. Russell, aged 22 years; also, Feb. 17, Clarence E., child of Seth E. and Mrs. Fanny C. Sparrow.

In Grafton, N. H., Feb. 8, of scrofulitis, Richard P. Sanborn, aged 6 years, 5 months, and 20 days; March 7, of dropsy on the brain, Clara F. Sanborn, aged 12 years, 11 months, and 15 days—children of Richard F. and Philomena M. Sanborn.

In Providence, R. I., March 6, Sarah L. Carpenter, wife of Rev. George M. Carpenter, and daughter of the late John F. Walcott, of Pawtucket.

Jacob Witham died in Denmark, Me., March 5, at the residence of his son, Rev. A. H. Witham, aged 74 years. He died trusting in Jesus.

Church Register.

HERALD CALENDAR.

Portland Ministerial Association, Saco, March 29.

Rocky River Ministerial Association, at Whiting, March 29.

Rocky River Dist. Minister. Association, North Webster, June 22.

New London Dist. Minister. Association (date not given)—see HERALD, March 11.

Providence Dist. Minister. Association, Warren, in May or June.

CONFERENCE CALENDAR.

New Hampshire Conference—RAILROAD NOTICES.—All persons attending the N. H. Conference, at Lisbon, April 7, can purchase tickets, at two cents per mile, to Concord (and return tickets at the same time), at the following stations: Portsmouth, Se. Newmarket Junction, Lawrence, Nashua, and Manchester.

At Concord, "special tickets" at full fare one way, and return, at Conference, return checks.

The same, also, over the Ashuelot, Cheshire, and (probably) the Sullivan; also, the Connecticut and Passumpsic.

A special train will run on Friday, the 9th, from Plymouth, at 6:30 A. M., reaching Lisbon at 9:30, and return at 9:30 P. M.

Parties leaving Concord on Thursday, at 3 P. M., can stop over night at Plymouth, and take extra train at 6:30, next morning.

The regular train is one daily leaving Concord at 10:30 A. M., and reaching Lisbon about 4:30 P. M.

L. D. BARROWS.

NEW HAMPSHIRE CONFERENCE.—Preachers intending to bring their wives to Conference, please notify me at once; also, all preachers who do not intend to be present.

THOMAS CARTER.

At a Union Board Meeting of the several M. E. Churches of this city, held in Mathewson Street M. E. Church, on the 15th inst., the following preamble and resolution were passed:

Whereas the Missionary Board, at its last meeting, failed to apportion to the Providence Conference, as we believe, a fair proportion of the money raised for Missionary purposes, therefore—

Resolved, That we, the members of the several Official Boards of the M. E. Church in Providence, express our conviction that one-half of our Missionary collections should be devoted to our "Home Work," and that we recommend to our Churches, in this city, to make such a division of their collections.

Attest, J. L. WESTER, Secretary pro tem.

THE ANNUAL MEETING OF THE PREACHERS' AID SOCIETY, of the New England Conference, will be held at ZION'S HERALD OFFICE, Monday, 29th inst., at 8 o'clock P. M. Choice of officers, and other business. All annual donors are invited to be present.

John G. CARY, Secretary.

FOR THE CHILDREN.—To every boy or girl who will bring into the Sabbath-school ten new scholars, I will give a book. Now, boys and girls, go to work, and when you get new scholars, write me, giving their names. My address will be—

WORKER, Chelsea, Mass.

NEW ENGLAND EDUCATION SOCIETY.—The state of my health compelled me last fall to resign as Treasurer of the above Society. Rev. EDWARD OTHEMAN was appointed in my place. Persons interested will please, therefore, address Rev. Edward Otheman.

March 12, 1869.

F. R. LAND.

THE BOSTON CHILDREN'S AID SOCIETY, having for their object the maintaining and educating boys and girls who are unable to earn a living in the city, has a Farm of 25 acres, a short distance from Boston, with a House for the reception of 30 Boys, from 8 to 12 years old. They desire to secure the services of a Farmer and his wife to take charge of the Family. Any person desirous of being useful, as well as securing a fair remuneration, will please apply by letter, or personally, to BURUS R. COOKS, No. 22 Currie St., Boston.

Business Notices.

Rev. E. A. LYON, New Bedford, Mass., says: "Send me some 'Selene's Hair Life.' I have used some other kinds, but none have given so good satisfaction as yours."

March 25.

All traders in New England who read the ZION'S HERALD, are invited to send us their business card or address, as we have something to say to them which we do not wish to you hear.

Respectfully yours,

J. J. FOX & CO., Chelsea, Mass.

A TRUE BALSAM.—DR. WISTAR'S BALSAM of Wilt Cherry is truly Balsam. It contains the balsamic principle of the Wilt Cherry, with a small proportion of tar and of pine. Its ingredients are all balsamic. Congre. Colds, Sore Throat, Bronchitis, and consumption speedily disappear under its balsamic influence.

March 25.

HEAVY ALL-WOOL KIDDERMINSTERS, \$1 per yard; heavy Chenille Kidderminster, 75 cts per yard; Russia Cottage carpet, 65 & 50 cents per yard; Electro Carpets, imperfect in matching, 72 cents per yard. NEW CARPET Warehouse, 47 Washington St., Boston.

JOHN J. PEASLEY & CO.

NEW FLOOR OIL CLOTHS.—We make a specialty of these goods. The largest assortment at the lowest prices, at our New Carpet Warehouse, 47 Washington St., Boston.

JOHN J. PEASLEY & CO.

NEW CARPETS.—The people supplied of low prices, New opening, Brussels, Tapestries, Three-ply, etc., Kidderminsters, Oil Cloths, Mattings, Ac., at the New Carpet Warehouse, 47 Washington St., Boston.

JOHN J. PEASLEY & CO.

TO CONSUMPTIVES.—To a Advertiser, having been restored to health in a few weeks, by a very simple remedy, after having suffered several years with a severe lung affection, and that dread disease Consumption—is anxious to make known to his fellow-sufferers the means of cure.

To all who desire it, he will send a copy of the prescription used (free of charge), with the directions for preparing and using the same, which they will find a sure Cure for Consumption, Asthma, Bronchitis, etc. The object of the advertiser in sending the Prescription is to benefit the afflicted, and spread information which he conceives to be invaluable; and he hopes every sufferer will try his remedy, as it will cost them nothing, and may prove a blessing.

Parties wishing the prescription will please address Rev. EDWARD A. WILSON, Williamsburg, King's Co., New York.

Feb 11 3mos

44

COLGATE & CO.'s Aromatic Vegetable Soap, combined with Glycerine, is recommended for Ladies and Infants.

June 22.

ly.

DR. BURTON'S TOBACCO ANTIDOTE.—Warranted to remove all desire for Tobacco. It is entirely vegetable and harmless. It purifies and enriches the blood, invigorates the system, possesses great nourishing and strengthening power, is unequalled as a Tonic, Nervine and Appetizer, enables the stomach to digest the heartiest food, makes sleep refreshing, and establishes robust health. Smokers and chewers for Sixty years cured. Price, Fifty Cents per box, post-free. A treatise on the injurious effects of Tobacco, with lists of references, testimonials, etc., sent free. Agents wanted. Address DR. T. R. Abbott, Jersey City, N. J. Sold by all Druggists. Beware of injurious imitations.

Testimonial from Bishop SIMPSON, of the M. E. Church, and Rev. JAMES NEILL.

The unimpeachable testimony in favor of "Dr. Burton's Tobacco Antidote," in connection with what Bishop Simpson tells me he has seen of its great curative power during his recent Western tour, induces me to give it a trial.

JAMES NEILL.

Of the firm of Hammatt & Neill, Philadelphia, Pa.

Jan. 22, 3 mos.

USE HULL'S BAY RUM SOAP, and none other. For sale by the principal Druggists.

ly. May 1.

ORNAMENTAL AND USEFUL.—Buy only Silver Tipped Shoes for Children. Will outwear three pairs without tips.

51.

Feb 4, 3mos.

44

L. D. BARROWS.

NEW HAMPSHIRE CONFERENCE.—Preschers in-

tending to bring their wives to Conference, please no-

tify me at once; also, all preachers who do not intend to be present.

THOMAS CARTER.

THE GREAT SALE OF CARPETS.—In consequence of the removal of the block we occupy, by order of the city government, to widen Hanover Street, and no other premises being available, we shall sell off our entire stock of Carpets at wholesale and retail, at reduced prices, and presenting an opportunity that has not been offered to us for years for us to dispose of ourselves at such low prices. Our entire stock will be open to retail on terms, comprising Brussels, Tapestries, Three-ply, Kidde minsters, superfines, etc., Asto. Stair, Carpet in large variety, our Oil Cloths, Canton, China, Rugs, Mats, etc.

NEW ENGLAND CARPET CO., 15 Hanover St., Boston.

Ma ch 4, 45

15*

D. APPLETON & CO., PUBLISHERS,

30, 32, & 34 Grand St., N. Y.

Commence on the 20th of March, the publication of

APPLETON'S JOURNAL,

A Weekly Paper,

Devoted to Literature, Science, and Art.

APPLETON'S JOURNAL will be devoted to popular current literature, an organ of advanced opinion with respect to all the great interests of society, of popular science in its best sense, and of Art.

The department of Literature will embrace:

Fiction, in the form of both Serial Novels and Short Stories;

Essays upon Literary and Social Topics;

Sketches of Travel and Adventure;

Discussions upon Art, Books, and Kindred Themes;

Letters to the Editors, on all subjects, and on the interests of our foremost poets.

A distinctive feature will be a fuller treatment of Science than is prevalent in popular journals.

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The department of Science will be the best in the world.

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